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THE "LANCET," Vol. 2, xvii., contained, from the pen of Dr. Golding Bird, A.M., F.R.S., F.L.S., an article on Pulvermacher's Galvanic Chains, of which the following is an extract:—"The ingenious Galvanic "Chain of Dr. Pulvermacher has attracted "so much attention that an account of its "value may prove interesting. Shocks are "not required to develope physiological "phenomena or therapeutical effects, as the "laborious researches of Dr. Marshall Hall "have long since proved; and it is only to "the mild continuous voltaic currents that "we can look for a vast development of "therapeutical influence."

THE "MATERIA MEDICA," 4th Ed., page 53, by Dr. I. Pereira, F.R.S., F.L.S., contains the following extract:—"The "application of the voltaic circuit has "been largely prescribed, and has become "a popular remedy in the form of Pulver-"macher's Galvanic Chains. They should "be worn so as to encircle the part affected, "in cases of Rheumatism, Paralysis, &c. "They are regarded by practitioners as a "valuable and convenient means of applying "the continuous voltaic current."

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FOREIGN INTELLIGENCE.

FRANCE.—An address has been presented to the Premier, M. Duclerc, by the municipality of Pouillon (Landes) congratulating him on his accession to the head of the Ministry. It recalls the years he passed there in childhood, assures him of its entire confidence, and adds :—

"That confidence takes the place of a great discouragement which was daily gaining on us at seeing the majority of the Chamber so uncompact and divided by the rivalries and resentments of the various groups composing it. We had been seeing the State vessel drifting without rudder or compass, and threatening to strike amid the rocks so easily heaped up by the extreme parties. We had begun here and elsewhere to ask ourselves whether we were not marching towards some great catastrophe; but with you as Premier our hopes revive, and we are firmly persuaded that a new era is about to open, that indecision is about to give place to a prudent resolution, that a compact Ministerial majority is about to be formed, that rivalries will be silenced, resentments appeased, and that France, tranquil, united, and prosperous at home, is about to resume abroad the place befitting her, which she cannot renounce without forgetting her whole past and jeopardising her whole future."

M. Duclerc, in reply, does not demur to any of these compliments, but remarks that by his devotion and patriotism he has ever sought to deserve the good opinion of his Landes friends, who introduced him to public life, and he adds :—

"Summoned to office without having sought it, I am devoting to it what strength I have left. If all those who have an influence over the country's destinies understand their duty as you do yours, and if they put France above everything else, I am not afraid to say that we may regard the future with confidence."

An exhibition, or rather group of exhibitions, analogous to the Crystal Palace, is to be opened near St. Cloud, and close to the railway from Paris to Versailles The building is to be nearly 1,700ft. in length, 165ft. high, and 460ft. wide. It will comprise museums of industrial crafts, paintings, sculptures, and specimens of architecture obtained from various parts of France; galleries for the display of panoramas, such as are now in vogue with our neighbours, besides gymnasia and concert-halls.

That the State should pocket the receipts of the Lourdes Grotto seems very grotesque, yet such is the fact. By a decree of 1861, the Empire allowed the Bishop of Tarbes to purchase the grotto and the surrounding land, the object being to avoid legal difficulties in the way of its ownership by a Catholic community. Now, during the vacancy of a see, its revenues goes to the State. Tarbes has been vacant six months, and the State has asserted its title to the revenues of Lourdes, which are estimated at 300,000f. "For the first time," says the *Télégraphe*, "this ridiculous pilgrimage will have been for the public advantage."

ITALY.—Some toning down of the feeling against England is reported, but it is noticed that while the news regarding the more important facts is given as laconically as possible, no expense is spared in sending on full reports of the despatches from the seat of war which seem to tell against the English commanders and the English troops. It is, moreover, very plainly stated that Italy expects England to lay her victorious sword at the feet of the Powers, and ask for the expression of their will in the settlement.

The *Institut du Droit International* met last week at Turin in the old Chamber of Deputies, placed at its disposition by the Government. The Oxford meeting of last year was chiefly engaged in voting a series of resolutions upon the subject of extradition, and in putting the finishing touches to a *Manual of the Laws of War*, the result of several years of labour. The main task of the present meeting will be the consideration of the report, forming a volume of nearly 600 pages, of a committee which has examined in an exhaustive manner the theory and practice of the law of prize. England is represented this year by Mr. Hall and Professor Holland, of Oxford. M. Pierantoni, professor at Rome, was elected President. The report touched upon the losses sustained by the deaths of MM. Bluntschli, Bernard, Massé, Laurence, and Dubois.

GERMANY.—The Berlin correspondent of the *Standard* says he has it upon the most unimpeachable authority that according to Prince Bismarck's view, it is no concern of any of the other Powers what may be the arrangement arrived at between England and Turkey as to the future of Egypt. Under no circumstances will Prince Bismark abandon his present attitude of reserve, or rather of benevolent neutrality, towards England, because he considers England's overwhelming interests in Egypt and the Canal amply justify the action she has taken on the banks of the Nile. Moreover, the German Chancellor is convinced that the use England will make of her triumphs and of her influence in Egypt not only will be moderate so far as concerns herself, but cannot fail to be generally advantageous to the other civilised nations of the world. If France, Russia, or Italy should propose a conference or congress, Prince Bismarck would only accept the proposal in case England should agree to it.

Before leaving Saxony on Wednesday last the Emperor addressed a most friendly epistle to the King, congratulating him on the high efficiency of the 12th Army Corps, and thanking him for the warm and devoted hospitality he had extended to him at Dresden. At the same time his Majesty conveyed to the Burgomaster his deep appreciation of the popular reception he had enjoyed, and presented him with 2,000 marks on behalf of the poor of the city.

On Wednesday evening two prominent thoroughfares here, the Leipziger Platz and part of the Leipziger Strasse, were illuminated with the electric differential lamps of Siemens and Halske, and subsequently at a convivial meeting of those interested the chief Burgomaster congratulated Berlin on being the first city on the Continent which had adopted this mode of street lighting.

It is stated in Berlin that the German Emperor has decided to confer certain extraordinary distinctions on Prince Bismarck to-day (the 23rd inst). On this date the German Chancellor will celebrate the twentieth anniversary of his entrance into office as head of the Prussian Ministry. As a present to Prince Bismarck on this anniversary, the German colony of Odessa has ordered a magnificent bowl, with stand, ladle, and six goblets, in the Russian style of the time of the Czar Alexei Michailovitch. The stand bears the inscription, "O. B., 23 September, 1862—20—23 September, 1882."

AUSTRIA.—The Emperor, the Empress, the Crown Prince and Princess, and the Archdukes Louis Salvator and Stephen went on Sunday to Trieste to give *éclat* to the festival of the 500th anniversary of Trieste's incorporation with Austria. To an official address the Emperor replied in Italian, speaking of "the irrevocable union" of the town with Austria. The occasion has not been without its incident. A native of Trieste, named Michael Overdank, who has been living in Rome for the last three years, was arrested on Saturday night at an inn in the Goerz frontier village of Ronchi, while in the act of filling two bombs with nitro-glycerine. Overdank, when surprised by the police, drew a revolver from under his shirt, and fired at the gendarme, but missed him. A companion who had helped him to bring the bombs and explosives over the frontier effected his escape. There have also been unlucky occurrences of another class. On Thursday the Exhibition at Trieste suffered by a violent hurricane, which carried away the iron roof of a pavilion, in which valuable objects of Viennese industry were displayed. In attempting to reunite the wires for the electric light, the engineer, Oscar von Heider, came in contact with an uninsulated part, and was killed on the spot by the electric current.

The Austrian press cannot find words of praise warm enough for the brilliant achievement of the English in Egypt. It also expects that the English Government will not break its solemn promise to consult Europe about the settlement of the country.

Telegraphing from Vienna on Thursday the correspondent of the *Times* says :—

"The discovery of the suspicious bombs intended for Trieste has not disturbed the general spirit of rejoicing which pervades the beautiful seaport town on the Adriatic in consequence of the presence of the Emperor and his family. The festivities pursue the course prescribed for them by the programme; and were it not for the incessant rain, which somewhat checks the overflow of spirits, there would be nothing left for the various directors and festive committees to wish for. As it is, the greater part of the population of Trieste avail themselves of every opportunity to manifest their loyalty in an ostensible manner. The man who was arrested at Ronchi, and who had attempted to smuggle the suspicious bombs into Trieste, is now in the prison of the latter town. He is, indeed, a native of Trieste, and, being illegitimate, bears his mother's name of Oberdank. As a boy he evinced much talent, studied at Trieste and Vienna with distinction, and in 1878 joined the army and was directed with his regiment to Bosnia, but escaped from the service by desertion. Upon being arrested, he at first assumed a defiant attitude. Later, however, his fortitude forsook him and he appeared much depressed. The Italian authorities displayed great readiness to assist the Austrian police and tribunals in their researches, and it was only yesterday that an Italian commissary from Udine placed himself at the disposal of the Austrian authorities. Notwithstanding all this, public opinion in this country finds that the Italian authorities are not doing their duty thoroughly in this matter. It has been ascertained that the seat of the conspiracy, the object of which is to disturb the Trieste Exhibition, is either in Udine or in Venice. The disastrous consequences of the attempt of the 2nd of August, by which quite innocent persons were killed and severely wounded, must be borne in mind in order to perceive that it is the duty not of the State only, but of humanity, to prevent such atrocities."

The widow of Napoleon III., the Empress Eugénie, has been at Vienna for several days. The visit to our city is in connection with a matter which greatly interests the Empress—namely, the execution of a portrait of her son, who fell in Zululand. She has intrusted the Vienna painter, Canon, with the execution of this work, and she has now come here, after the general arrangements had been made, to express her personal wishes regarding the details of the work. The Empress has transmitted to the artist the uniform worn by the unhappy Prince during his campaign in Zululand. With the sole exception of the painter Canon, the Empress has received absolutely no one during her sojourn in this city.

SPAIN.—The *Times* correspondent at Madrid reports that on the whole the British victory has not been badly received. Englishmen throughout Spain have received congratulations on the result of Sir G. Wolseley's brilliant campaign, with what sincerity in all cases (says the correspondent) it is perhaps best not to question. One journal, however, hints that "English gold and not the British troops defeated Arabi." Hopes are also expressed by the press that the Powers will interfere in order to prevent England settling the Egyptian question alone.

The Marquis del Morial, formerly First Secretary of the Spanish Legation in Paris, has just been appointed in the same capacity to London. He is married to the daughter of Mrs. Eliot, the author of *The Idle Woman in Sicily*, &c., so that he has connections with England.

SWITZERLAND.—The heavy rains and frequent snow-storms, which show as yet no sign of intermission, are occasioning serious losses all over the country. They are impeding traffic, driving away visitors, and ruining the crops. The grapes are not ripening, potatoes are rotting in the ground, and the rye and hay in the mountain Communes cannot be gathered. In the Bernese Oberland the second hay crop is covered by snow a foot deep, and the cattle and their watchers have been compelled to beat a hasty retreat to the valleys. In Appenzel it is as cold as in mid-winter. The thermometer on Thursday marked a temperature of only four degrees centigrade above zero.

A telegram reports that the Simplon Hospice is surrounded by snow 4ft. deep. The road is impracticable for the diligences on both sides of the mountain, and it is continually swept by avalanches. Visitors who have crossed the Alps in search of better weather have gone farther to fare worse. A great part of Canton Tessin is under water. The quay at Lugano is invaded by the lake, and Lake Maggiore has risen so high that the railway embankment between Bellinzona and Lugano is in danger at several points of being swept away.

A requisition for the submission of the new Federal Education Law to the people has received 180,000 signatures.

NORWAY.—Particulars are given with respect to the journey of King Oscar, of Sweden, into Norway, and the insurance of his life for 600,000 crowns, which was effected by him before he started. The agitation which is going on in Norway has been conducted by the well-known writer Bjornsterne-Bjornson, who has made no secret of his determination to try and overthrow the Bernadotte dynasty in Norway, to abolish the union between that country and Sweden, and to establish in Norway a Federal Republic :—

"The struggle between Norway and the Swedish Government commenced when the Storthing of the former country called in question the King's right of absolute veto, but the difference would probably have been smoothed over if the writer Bjornsterne-Bjornson, who considered himself insulted by something the King had said, had not challenged his Sovereign. For this he was sentenced by the Court of Justice to a year's imprisonment, but he escaped to Germany, and has been allowed to return to Norway and resume his campaign against the monarchy. As the general elections are impending in Norway, King Oscar, with the view of showing that there was no truth in the report that he intended to abolish the Norwegian Constitution and occupy the country with the Swedish army, determined to go to Christiania himself, and his object in insuring his life was to let the Norwegians understand that though quite aware of the danger he was incurring, he was not afraid of facing his adversaries. Whether this attitude will succeed in disarming the opposition yet remains to be seen, but if the Republican party obtains a majority in the new Storthing, King Oscar's position will be a very difficult one, as the only power he possesses is to veto a measure twice, and the Swedish army has no right to enter Norway."

HOLLAND.—The Government has sent a project to the Council of State for the revision of the Constitution. It alters the basis upon which the electoral qualification is established.

INCIDENTS IN THE LATE WAR IN THE EAST.

The *Standard* publishes telegrams from its correspondent at Cairo, giving details respecting the occupation of the capital by the British forces. He says :

"The cavalry reached Belbeis upon the evening of the battle, and, after a slight skirmish, took possession of the place and halted there for the night. Next morning they started early, and pushed straight on to Cairo, keeping on the borders of the desert. At every village they passed the people came out with white flags, and proclaimed themselves faithful to the Khedive. On their way they overtook large numbers of the fugitives, who, when they saw them, at once threw away their arms and made signs of submission. When, towards evening, they arrived in front of Abbassiah Barracks, outside Cairo, they were met by the officer in command with a squadron of cavalry in extended order across the plain, with white flags tied to their carbines. The officer informed General Lowe that the town and garrison surrendered, and that no opposition would be offered. He also stated that all was quiet, and that no popular outbreak had taken place. He expressed his readiness to make arrangements for the supply of rations for the men and forage for the horses of the cavalry.

"Although the commanding officer expressed himself thus peaceably, the situation was for a short time critical, as ten thousand infantry were formed up on parade at the time. However, the firmness of the attitude of the British officer had its effect, and the troops, piling their arms, re-entered their quarters. The Governor of the city was then sent for, and was told by the General that he was aware that Arabi was in Cairo, and demanded his surrender. He offered to send a body of troops to surround his house. The Governor, however, said that this was unnecessary, and that he would deliver him up. He then returned into the city about ten o'clock and brought out Arabi and Toulba Pashas.

"Arabi, in delivering himself up, said to General Drury-Lowe that he had at first no intention of fighting the English, for whom he had always entertained great respect, but that the war was forced upon him, and for this he blamed Tewfik. But, being a soldier, when fighting began he went on fighting. Now that all was over, the Egyptians and English were brothers again, and he trusted himself to English honour as a soldier whose army had been defeated. Arabi's manner was very dignified and composed. General Lowe replied that he could not enter upon the subject of the war, and that his only mission was to arrest him.

"Captain Watson, of the Intelligence Department, escorted by mounted infantry and two squadrons of dragoons, made a *détour* round the city to the citadel, and summoned the commandant of this post to surrender. This he did at once, and, after a brief discussion, it was arranged that the Egyptian garrison should march out at one gate, while the English mounted guard at the other. By midnight our troops had everywhere replaced the Egyptians at the various posts, the only trouble that occurred being caused by 500 convicts, who endeavoured to take advantage of the change to escape from prison. The attempt was, however, frustrated.

"Next morning the 2,000 troops at Abbassiah Barracks were disbanded, much to their delight, and were soon thronging the streets of the city preparatory to starting for their homes.

"Cairo presents a strange appearance. The shops are all closed, but the streets are crowded with natives. Some of these cast hostile looks on the troops, but the majority are evidently rejoiced at the course which events have taken. Each body of troops as they march through the streets is accompanied by crowds of admiring Arabs, while from the windows and balconies of many of the houses women wave salutations and welcome to them. As a whole, the population is distinctly relieved that the war is ended. Cairo has been dull and empty too long, they say, and no advantage, but only loss, has arisen from Arabi's action. To the last he was engaged in levying conscripts and contributions in money and kind. Hackney carriages are already on hire here, and British officers are availing themselves of them. The Duke of Connaught has just driven past in one of these conveyances. The midshipman De Chair is unhurt. He was well treated to the end. The mob howled at him, but he was protected by his guard."

Sir Garnet Wolseley and staff arrived at Cairo by train on Thursday week. He was accompanied by the Duke of Connaught, with a company of the Scots Guards, under Major Campbell, a company of Marines, and a company of the 71st Highland Light Infantry. General Drury-Lowe met Sir Garnet Wolseley at the station, and a consultation at once took place in the waiting-room as to the position of affairs in the city, after which the General visited the most important points, and then established his headquarters at the Abdin Palace. In a telegram on Saturday the *Standard's* correspondent adds :—

"Since Sir Garnet Wolseley's arrival yesterday our hold on the capital has been rendered thoroughly complete. Admiring crowds still follow the British troops about. This morning there is a perceptible increase in the number of shops open. The streets are perceptibly less crowded than they were yesterday, owing to the majority of the levies having left for their villages. Still numbers of weary fugitives from Tel-el-Kebir continue to arrive, also disbanded troops from other parts of the country. Indeed, there is a complete break-up of the Egyptian army. Mahmoud Sahmy Pasha arrived at his house yesterday evening, and was promptly arrested.

"Conversing with some of Arabi's officers, they tell me that beyond doubt the rapid arrival of the cavalry alone prevented further fighting. The city would probably have been burned by the mob had they not arrived so promptly. The news of the defeat at Tel-el-Kebir had excited the greatest grief and consternation among the population; but before they had time to come to any conclusion as to what action should be taken, the arrival of General Drury-Lowe and the cavalry at once put a stop to the plans of the violent portion of the mob. When they reached the city Arabi and Toulba had a long consultation with some of their friends as to whether they should fly to the desert; but on the advice of M. Ninet, a Swiss gentleman who remained with the Egyptian ambulance throughout the war, they determined to give themselves up, but to surrender to the English, not to Tewfik. Had the Turks landed, Arabi hoped to have made an arrangement with them. I have been permitted to have an interview with Arabi. He looks twenty years older than when I saw him last February. His only remark was, 'God is merciful; all hopes have vanished.'"

A correspondent of the same newspaper furnishes details of the incidents attending the occupation of Kafr Dowar by British troops under Sir Evelyn Wood. He writes :—

"The proposed arrangements with reference to the capitulation of Kafr Dowar have had to be entirely modified, owing to the bodily disappearance of one of the chief actors in the ceremony of surrender, which was to be followed by the disbandment of the Egyptian army—namely, the disappearance of that army itself. On Friday night a report reached headquarters that the rebels were leaving in large numbers, and at daybreak yesterday Captain Slade, riding over to their lines, found that they were almost entirely deserted. He at once returned with the news. General Wood decided to proceed forthwith to Kafr Dowar, and issued orders for the 49th and 53rd Regiments to prepare to march out in the afternoon to occupy the abandoned position. We rode along the line of railway between dried-up swamps white with pestilential masses of dead fish, and beyond Mahala Junction passed across the scene of the gallant advance of the Marines on the 5th of August. We found working parties of blue-jackets, engineers, and natives busily repairing the lines, three hundred yards of which the enemy had torn up in two places. The most formidable obstacle, however, was a masonry platform, constructed of great blocks of stone laid in cement, and built right across the railway between us and the redoubt; upon this the rebels had mounted a 7-inch Armstrong gun. This had already been dismounted, and a party were engaged when we came up in blasting away the obstacle. The General and some of those with him had a narrow escape, as a charge was fired just as we arrived upon the scene, and large fragments of rock were sent whirling like shells through the air with unexpected violence, many passing over our heads and falling in our rear over two hundred yards from the point of explosion. Skirting the southern flank of the redoubts, we found ourselves presently within the first of the enemy's lines of defence. Their strength, skilful disposition, and perfect workmanship entirely surpassed all expectation; and had they been held by troops with their hearts in their work, they would have offered an effectual resistance against almost any odds. The scene in the open space behind the defences was a very striking one. The rebel tents were still standing in long white rows. In front of them the rifles were piled in perfect order, their polished barrels gleaming in the bright sunshine. Hundreds of horses and mules stood picketed in lines. Two batteries of Krupp 9-pounder guns still pointed through embrasures towards our position at Ramleh. The heavy fifteen-centimetre gun, with whose missiles we were so familiar, was still in position fifty yards to the right of the railway; its breech-pin had, however, been removed during the night. The army who twenty-four hours before had occupied the camp had entirely vanished, and a group of twenty-five or thirty officers, who came up as we approached and saluted the General, were all that were left. Among them, in the uniform of an Egyptian artillery officer, was Lieutenant Poulucci, of the Italian flagship *Castelfidardo*, who deserted a month since into the Egyptian lines. The Khedive had telegraphed orders to the camp on the previous night that he should be secured; and upon our arrival he was immediately handed over to the General, who accepted my offer to act as interpreter. Lieutenant Poulucci looked pale, and, ashamed of his position, answered the questions of the General with great reluctance. He, however, admitted the facts of the case against him, but declined to give any reason for his conduct. 'Why had he deserted and come here?' 'For no reason in particular.' Sir Evelyn Wood then told him that he could understand

Egyptians taking up arms against the English; but that for an officer of a friendly country to do so appeared to be without excuse. He then ordered Lieutenant Rae to arrest him and escort him back to Alexandria, and then hand him over to Sir E. Malet.

"After giving orders for the occupation of the lines by the 53rd, the General then proceeded along the line of railway to Kindji Osman. On either side of him was the same curious scene: the deserted camp, with its innumerable stands of arms, its masses of provisions, forage, ammunition, and equipments. Here and there were a few officers and orderlies, who rose and saluted respectfully as we rode past, while some stragglers, who had delayed until the last, could be seen skulking among the tents, hoping still to be able to run away. Captain Slade surprised one subaltern in the act of making off with the regimental colours; but his flight was soon arrested and the trophy recovered. Presently we came upon a train crowded with fellaheen, evidently soldiers an hour or two before. They had quickly doffed their uniform, which they had, much against their will, been forced to assume; and, clad only in homely long white shirts, were hoping to make good their escape from the scene of this distasteful war. This, however, was not to be just at present. Hands could be utilised; and so the General sent them back to join the working parties on the railway. Taking possession of the train, we steamed on to Kafr Dowar. Before reaching Kindji Osman we crossed a second line of earthworks, about 4,000yds. in rear of the first. Here, however, only one battery of guns was in position, and Yacoub Pasha explained that it was intended to arm them with the batteries from the first line in case the latter should be carried by our troops. 'If, at least,' he added, 'you had given us time to withdraw them.' Another 3,000yds., through fields of maize and cotton, dotted here and there only with empty tents, and showing fair promise for the harvest, and then the engine drew up with a shrill whistle in Kafr Dowar Station.

"It was very difficult to realise that we were arriving—a mere party of a dozen officers—in what three days ago was the heart of the enemy's position. The open space at the railway station was filled with a surging mass of dirty but picturesque fellaheen, the *débris* of Arabi's army, who were now waiting for trains to take them to their native villages. Shouting, laughing, chaffing each other, they pressed forward with eager, good-humoured curiosity to see the English General; and it was evident that Arabi's tales of our cruelty to all Mussulmans who fell into our hands had not obtained the slightest credence among them. Again and again the station-master, or the pointsman, who acted as an improvised policeman, would drive them back with a few strokes from the karabush; but they always pressed forward again, seeming principally anxious to impress upon us how welcome was our presence, and keeping up a perpetual refrain of praise to Allah that the war was over. And yet within a few hundred yards away were a number of half-shattered carriages full of suspicious bundles, which stood in silent reminder of the fearful scene enacted two months ago in Alexandria; and one could not but wonder how many of these grown-up children had taken part in that sinister day's work.

"While the General was selecting the camping-ground for the 49th, I accompanied Drs. Riordan and Gracet Bey to the field hospital just outside the town. Both doctors agreed that nothing could surpass the perfect arrangements of the Egyptian military hospital. It consisted of fifteen large airy tents, each containing new iron cots with clean bedding and excellent stores. The hospital was under the charge of Dr. Muhamed Bey Islim, a gentleman of high professional acquirements, and who has earned a title to general gratitude and respect by having saved the lives of twenty-five Europeans at the massacre of Damanhour by sheltering them in his house at Kisk at the risk of his life. The hospital was empty, the patients having all fled upon the preceding night, together with the nurses, attendants, and the whole staff, with the exception of one surgeon. Upon the evening before there had been thirty-five patients in hospital, but none of them were serious cases, being principally under treatment for ophthalmia and diarrhœa. When they heard that the army was disbanding they all rose from their beds and made off with the rest. Muhamed Bey gave us some interesting details as to the Egyptian losses on their side. These have been very slight since the fight on the 5th of August, on which occasion forty-two were killed and eighty-five wounded, five of whom afterwards died. Three officers were among the killed. The general health of the troops had been good. All serious cases were at once removed to the central hospitals at Damanhour and Cairo. Close behind were the third line of redoubts, which had, like the second line, only one battery of guns in position. The multitude of the abandoned tents fully corroborated the doctor's statement that at one time fully twenty thousand men were gathered within their lines. As we returned we met the 49th Regiment marching out, with its band playing, into the first line of entrenchments at Homshid Park."

Telegraphing at eleven o'clock on Sunday night, the writer adds:—

"Although the Kafr Dowar army has vanished into thin air, the troops have not been entirely robbed of the satisfaction of a tangible triumph. This morning General Wood received information that the forces from Mariout, opposite Fort Mex, were marching round the southern shore of the lake to surrender at Kafr Dowar. General Wood at once went out to Kafr Dowar with his staff, and, the lines being now repaired, ran right through without a change of train. The troops were then paraded, the 49th, three companies of the 53rd, and a wing of the 45th, forming up round the open square in front of the station. Two companies with fixed bayonets lined the platform. At half-past one the shouts of the crowd and clouds of dust proclaimed the arrival of the Egyptian troops. Though weary with their forced march and covered with white dust, they bore themselves well, as marching through the square the officers surrendered their swords in front of the General, while the rank-and-file proceeded to the railway platform and placed their rifles and accoutrements in trucks waiting in readiness. First came five battalions of infantry, altogether over four thousand men. These were followed by two squadrons of cavalry, while three batteries of field artillery, each with six guns fully equipped, brought up the rear. It was an impressive spectacle. The majority went through the business with sullen and stolid indifference; but many of the officers showed plainly how bitterly they felt the humiliation of the position, especially the surrender of the colours, one young ensign offering resistance before he would part with his flag. The rank and file of the infantry were at once dismissed to return to their homes, but the officers, numbering over 200, have been brought into Ramleh, where they were interned in the Khedive's Palace under a strong guard. The Cavalry, after being disarmed, were marched straight into Alexandria. Shortly after this force surrendered a battalion came into Kafr Dowar from Aboukir and laid down their arms. Damietta is now the only place which threatens to hold out. Abdellal Pasha, who commands there, has three negro regiments, and vows that he will never surrender."

The Council of Ministers on Sunday proposed and the Khedive signed the following decree:—"We, Khedive of Egypt, considering the rebellion of the Egyptian army, decree:—Article I. The Egyptian army is dissolved. Article II. The officers of all ranks guilty of the crime of rebellion will be prosecuted and punished according to military law."

The following paragraphs are taken from the telegrams of various correspondents:—

"An important capture was made this morning at the bridge of the Mahmoudieh Canal, where Suleiman Bey, the supposed instigator of the burning of Alexandria, was recognised and denounced.

"Two correspondents arrived at Alexandria by the first train through from Cairo, after a somewhat eventful journey. At Kafr Zeyat an excited crowd was waiting outside the station waving red flags and brandishing sticks. When the presence of the two Europeans was discovered the crowd endeavoured, with threats and imprecations against the infidels, to enter the train. Fortunately, Ibrahim Bey was travelling in the same train, and was able to deter them from proceeding to violence by announcing the approach of English troops, who would take a hundred lives for each that they might sacrifice. It was nevertheless an anxious time while the train remained in the station, which it did for over half an hour. Again at Damanhour they were obliged to hide in the carriages during the stoppage of the train. It is evident that the news of the complete collapse of the rebellion had not yet been realised at these places, although the country was covered with hordes of fugitives from Arabi's army.

"The net rise of the Nile at Cairo is 20½ coudees or pics. No information has reached the Palace with reference to any injury done to the cotton crops, but it is reported that some cotton factories in the interior have been destroyed.

"The Black Regiments, under Abdelal, at Damietta, refuse to surrender, and will hold no communication with the Khedive, ourselves, or Arabi. It is known that the Sultan has been quite recently in communication with Arabi through Damietta, even since the proclamation; and there can be no doubt that this last spark of resistance originates from Stamboul. A leading Turk said to me recently, 'There will be no peace in the East so long as Abdul Hamid is Sultan.'

"Riaz Pasha has stated that, as order would be impossible unless capital punishment were awarded to the leaders of the revolt, he should abandon the country if any milder sentence were passed.

"General Wood received yesterday the submission of about 1,000 men from Aboukir and 4,000 from Meks. The total surrender here consists of about 6,000 men, 700 horses, 15,000 Remingtons, 50 field guns, mostly 8-centimetre Krupps, with all harness, saddles, and general equipment. This is, of course, exclusive of any surrender to Sir Garnet Wolseley. The men were allowed to disband; the officers were brought in under escort and lodged in Ramleh Palace. The disbanded soldiers seized the train at Damanhour by force and disappeared to their villages.

"About twenty prisoners, said to be implicated in burning Alexandria, were arrested at the Iron-bridge, trying to enter the town."

The following telegram from Alexandria, dated Monday night, appeared in the *Standard*:—

"Kafr Dowar has to-day been again the scene of wholesale surrender of rebel troops. From ten this morning until late this afternoon bodies of infantry, cavalry, and artillery, regular and irregular, continued at short intervals to pour in from Aboukir. They are treated in exactly the same manner as those who came in from beyond Mareotis yesterday, marching between lines of British troops, the officers surrendering their swords and the men giving up their arms. Between five and six thousand men came in to-day, and there are many more still to come. The officers say that at least six thousand more will surrender to-morrow. It is clear that Arabi's forces were greatly under-estimated. The whole of the army garrisoning the main works escaped; but as six thousand came in yesterday, as many to-day, and the same number are to surrender to-morrow, this gives a total of eighteen thousand, irrespective of the main force, and of those belonging to the Aboukir and Mareotis corps who have gone straight home. We hear that the Aboukir garrison was eleven thousand."

The correspondent of the *Times* says:—

"It was certainly one of the most impressive sights I have yet witnessed. Far away on the bank of the canal we could see the stream of men with bayonets glistening in the sun. Company by company they advanced, their officers at their head, and carrying a white ensign. Crossing the canal by the bridge of boats they passed through an avenue of red-coats. The soldiers were stationed at about ten paces from each other, and stood at attention as the prisoners passed down the winding avenue of half a mile to the station. There they defiled between a telegraph-post and a train of trucks, throwing into trucks as they passed their rifles, swords, bayonets, and pistols, and leaving their water-bottles in a pile on the other side."

According to another account one entire regiment, with their arms, moved off eastward to join Abdellal at Damietta. Of the remainder, the first detachment, numbering originally 150 men, reached Kafr Dowar at eight o'clock in the morning, but many had escaped from the ranks and run away, each man carrying with him two or three rifles.

At Damanhour five hundred discharged soldiers seized an empty goods train, in which they made their way to Mansourah. It appears now that the news of disturbances at that place was founded on fact, though somewhat exaggerated. After the battle of Tel-el-Kebir many of the inhabitants illuminated their houses, whereupon a rabble assembled, broke a number of windows, and pillaged several houses belonging to the well-disposed people.

In a telegram from Zagazig, dated September 17, a correspondent of the *Times* gives the following:—

"The camp at Tel-el-Kebir was yesterday morning, when I left, still tenanted by the same force that had been lying there since the Guards left for Cairo. The work of destroying ammunition has been actively carried on, and much still remains to be destroyed. Thousands of boxes of Remington rifle cartridges, shells, and fuzes are lying about. As we came along in the train we could see scores of natives making across the desert for their homes. They had been mostly pressed into the service for the construction of fortifications, and they carried shovels and pickaxes. We came soon on the cultivated land, and the change indeed was refreshing, and a great relief from the glare and heat of the burning desert. On all sides green fields of maize or dhoura and cotton formed a pleasing contrast. The cotton does not appear to have suffered much from want of irrigation, though here and there a field seemed stunted and had a yellowish tinge. The maize without exception looked very fine, the stalks in some fields being eight feet high. From what I have learned from the land proprietors, there is likely to be rather a short cotton crop, but this is owing more to the attacks of worms, caused by fogs two months ago, than the actual want of water. The whole of the Delta depends now entirely on a sufficient supply of water by pumping-engines. When the coal depôts were all seized by Arabi, wood fuel was used as a substitute, and in no cases can I hear that the land has suffered from deficient irrigation. A general feeling of satisfaction prevails among the natives at the conclusion of hostilities. Many who had taken refuge in the interior, to escape conscription, now come forward with confidence, and here in the town they mix among our soldiers without fear, glad to earn money by selling fruit and provisions to them."

A telegram from Cairo on Tuesday to the *Times* contains the following:—

"The first train, taking only railway officials, left Alexandria yesterday at seven, arriving here at four. At eleven yesterday morning I accompanied General Wood to Kafr Dowar, whence I wired, with difficulty, the surrender of 6,000 Egyptian troops. General Wood kindly allowed me to go by special train to Cairo, which was taking back half a company of Guards who had come to Alexandria as escort to despatches. The train was delayed till seven in the evening, when I left with Lieutenant Mildmay, of the Guards. At Damanhour, which we passed without stopping, the entire population seemed to have turned out with the object of cursing Arabi. At Tanta we were at first supposed to be the advance guard of the Turkish force sent to restore order. Without further incident, we arrived at Cairo at one this morning. All seemed quiet and deserted. This morning we have received many visitors, who remained more or less secreted here during recent events. If I were to tell you all the extraordinary rumours that have lately been published in the city the narrative would fill your columns. Suffice it to say that victories were reported daily, and that Sir Beauchamp Seymour, in particular, was alternately reported as killed and prisoner. On the arrival of Arabi after his defeat, the whole population rushed to the station to receive the entire British army taken prisoners, including the Khedive, Sherif, Sir Garnet Wolseley, and the Duke of Connaught, while of Sir Beauchamp Seymour only the head was expected; but shortly afterwards soldiers came rushing through the streets, cursing Arabi and proclaiming their defeat. I am assured positively that all was arranged to burn and pillage the town, when the arrival of the English troops suddenly altered matters. For a moment there was a panic among the natives, while the Europeans, some of whom had been three months shut up in their houses, came out and filled the streets. Soon, however, all was quiet; and to-day, as I drive about with an obsequious coachman, it is difficult to believe all that has happened since I left here on the 12th of June. In certain quarters of the town ridiculous rumours are still said to prevail, as that Russia insists on Arabi being released and is sending an army to drive out the English. A wholesale proof of our authority is still required."

A Cairo correspondent of the *Standard* telegraphs:

"A large deputation of Ulema to-day waited upon Sir Garnet Wolseley, and assured him that no attempt would be made to excite the religious feelings of the people against the British, but that they would do all in their power to ensure tranquillity. Arabi Pasha has again asked for an interview with Sir Garnet Wolseley, but the General has declined to see him. It is believed that so far nothing has been definitely arranged with respect to the course which will be pursued towards Arabi and the other leaders of the rebellion. The arrival of the Khedive here will be greeted with *fêtes*, illuminations, and all outward signs of rejoicing. The respectable portion of the population are no doubt unfeignedly glad at the termination of the war; but the lower class, although quiet, are sullen, and at heart hostile to us. The state of the barracks and other places where the troops are quartered is far beyond description; indeed, these buildings are almost beyond cleansing. Nothing short of a general and prolonged purification would render them habitable. The men heartily wish themselves back again in the desert, for the stenches here are all but unbearable. Arabi's house has been looted, chiefly, I learn, by the servants of Sultan Pasha. Sultan Pasha himself took possession of eight horses.

"Arrests continue to be made here. The arrest of Ninet, the Swiss engineer, was, I understand, made at the suggestion of the British Consul-General. No specific charge has as yet been preferred against him."

Painted windows as memorials of departed worth and gallantry have an interest in the eyes of all. Mr. W. G. Taylor has at all times pleasure in showing his works in progress, both for church and hall, the introduction of likenesses in windows being a special study. Designs and estimates sent. Medal awarded to works in Paris Exhibition. The "Art" Works, 4, Berners-street, London, W.

DEATH OF DR. PUSEY.

It is with much regret that we announce the death of Dr. Pusey, which took place at twenty minutes past three o'clock on Saturday afternoon, in the grounds of the Convalescent Hospital at Ascot Priory. He died peacefully after a few days' illness, and without pain, conscious to the last, although too weak to speak much. Till a fortnight ago he was actively engaged in preparing in his vacation the Hebrew lectures of the October term, to be ready for a new course in special relation to the regulations of the Board of Theological Studies. He was seized with an attack of nervous prostration, such as he had several times had before, in each case with imminent danger, but such as he had recovered from, after periods of long exhaustion. He had been enfeebled by several other severe illnesses, by bronchitis, by pleurisy, and failure of the heart, in the last few years. For the following details we are, in part only, indebted to the *Times*, the *Standard*, the *Morning Post*, and the *Daily News*:—

The family name of Dr. Pusey was not Pusey but Bouverie. He was the second son of the late Hon. Philip Bouverie (youngest brother of the first Earl of Radnor of the present creation) by his marriage with Lady Lucy Sherard, daughter of the fourth Earl of Harborough, and widow of Sir Thomas Cave, Bart. Mr. Philip Bouverie, took the name of Pusey on succeeding to the estates of the ancient family of that name which became extinct in 1710.

Dr. Pusey was a member of one of those numerous families that our neighbours could find no place for in their own political system, and drove to find shelter and welcome in ours. The first appearance of the Bouveries gave little promise of the distinguished position they now occupy. In 1568 a Fleming of that name, with his young wife from Frankfort, settled at Canterbury, and no doubt worshipped in the undercroft of the Cathedral granted to the French Protestants by Queen Elizabeth. The family rose to wealth and eminence in the City of London as Turkey merchants. In due time it acquired a baronetcy and a peerage, the former just before the first Jacobite rebellion, the latter just after the second. The Earl of Radnor, the thorough-going Liberal and rigid economist, by the strength of his convictions and his frequent appearances in public, gave prominence and power to the family name. The Pusey branch of the family resided at Pusey, a mansion surrounded by a dozen or two cottages twelve miles from Oxford, in a region of sand hills and fir trees. It is possible that local circumstances, as they certainly gave a turn to the life's work of the elder brother, may have had their influence on the younger. Edward Pusey spent his youth here in the immediate neighbourhood of the old Roman Catholic family of Throckmorton, and in a district that had long been remarkable for extreme, though not violent religious divisions. Under the shadow of the Throckmortons of Buckland, there had grown up a large Roman Catholic community. Philip Pusey, the elder brother, an accomplished literary man, was for many years member for Berkshire, and was the first country gentleman who was a Free-trader. The second son, Edward Bouverie, was born in 1800, and received his early education at a preparatory school at Mitcham, from which in due course he was transferred to Eton. He entered as a commoner at Christ Church in 1818, and took a Classical First at Easter in 1822, together with Edward Denison, afterwards Bishop of Salisbury, and some others less known to fame. Two years after he gained the Latin essay prize for *A Comparison of the Greek and Roman Colonies*, and was elected to a Fellowship at Oriel. Here he found himself immediately junior to John Henry Newman and in the society of William James, John Keble, Tyler, Whately, Hawkins, soon to be Provost, and Jelf, afterwards Principal of King's College, London. To these were added, two years after, Robert Wilberforce and Richard Hurrell Froude, both of them undergraduate members of the College at the date of Pusey's election.

He was ordained in due course upon his college title, and in 1828, whilst still a very young man, he was appointed Regius Professor of Hebrew in the University of Oxford. To this professorship a stall or canonry in the Cathedral of Christ Church, Oxford, is attached, and he discharged its duties down to the present year. He took the degree of M.A. in 1825, proceeded to B.D. in 1832, and was promoted to a doctor's degree in divinity in 1836. Long before this time he had already made his mark, though scarcely in the line which he afterwards followed. While an undergraduate or a bachelor he travelled on the Continent, and amongst other countries visited Germany, which at that time was certainly not very much devoted to dogmatic theology. On his return to Oxford, he published an *Inquiry into the Probable Causes of German Rationalism*, which he ascribed largely to the loss of the Episcopal Order in that country. In 1832 he and his brother, in concert with Mr. Ellerton, founded the Pusey and Ellerton Hebrew Scholarship at Oxford, which has been a great incentive to the study of Hebrew, not only in the University but also in some of our public schools. At Oriel Pusey and Newman had become friends at once; but just as Newman was beginning to understand him well, Dr. Pusey married and went out of residence. This was in 1828; his wife, who died in 1839, being Maria Catherine, youngest daughter of the late Mr. John Raymond Barker, of Fairford, Gloucestershire, a lady in every respect qualified to adorn his new position, and to assist him in turning it to the best account. From the date of his marriage we hear comparatively little of Dr. Pusey till after the publication of the *Tracts for the Times*. Canon Oakeley has said that it was Dr. Lloyd, Regius Professor of Divinity at Oxford, and afterwards Bishop of that diocese, who taught those who were afterwards to become leaders of the Tractarian Movement the Catholic view of the Anglican Prayer-Book. He was, however, very intimate with Keble, whose *Christian Year* had been published in 1827; and his mind, no doubt, had been affected by the same class of influences which worked so powerfully on Newman.

The next year (1829) came Catholic Emancipation, followed rapidly by all the events which, at home and abroad, changed the aspect of human affairs, making it certain that no institution would remain what it had been, and that, consequently, people had better not concentrate all their powers in vain attempts to keep things as they were. Dr. Pusey entered as little as

he could into the controversies of the day. He devoted himself to the work of his Chair. He had classes in Hebrew—senior and junior—taking the former himself, and engaging for the latter a gentleman of Hebrew extraction, who did his work well. But Dr. Pusey did more. The Regius Professors of Hebrew have, as a rule, been theologians as well as scholars, and have sometimes been best known in the former capacity. Dr. Pusey had weekly gatherings of clergy in his house for the reading of papers and for discussions. These weekly musters were only one of several attempts at what may be called restoration—attempts in which Dr. Pusey anticipated some of the recent University changes. He was very early an advocate for an examination in "Arts" at the end of two years, and examinations in special subjects, including theology, in the place of what was then the final examination for the degree. There was, too, in those days, as there is now no longer, a serious want. When a man had passed his final examination and taken his degree, maybe with great honour, with the greatest wish to continue his studies, and with every promise of doing so with good effect, he suddenly lost the help of the University at the very time when it promised to be most useful to him. What are libraries, what are lectures, what are societies of learned men made for, if not to assist scholars, no longer under daily instruction and tied to a *curriculum*, but free to study what they please? Yet there was no place for them in Oxford, unless they had the rare luck to get a Fellowship, or would put their hands to the grindstone again, and take the chance of private pupils. So he took some theological students into his house. This developed into a "Hall," anticipating the St. Stephen's Mission House and Wycliffe Hall of modern days. In conjunction with John Henry Newman, he took a house nearly opposite Christ Church, and furnished it with mediæval simplicity, for the use of graduates wishing to reside for study. It cannot be set down as an utter failure, when it is considered that one of the inmates, both of Dr. Pusey's house and of the Hall, was the late Regius Professor of Divinity, who remained there till his election to a Fellowship at Magdalen. Meanwhile, without any view of forming a party, as it might afterwards have been interpreted, Dr. Pusey extended the range of his hospitality, giving different generations of University men the valued opportunity of meeting on social terms.

Early in his career he became celebrated in the pulpit. Deeply impressed with the gravity of what he had to say, Dr. Pusey was a preacher of the great school of the past—the school of Fathers and ancient divines. He held overflowing congregations in breathless attention. They never lost a word. The longest and most complicated sentence easily unfolded its meaning to their willing intelligence. They left the church with the solemn tone sounding still in their ears.

The year 1832 and the following year were eventful periods at Oxford, for at that time the public opinion of the University was stirred to its very foundation by Lord Stanley's determination to suppress several of the Irish Anglican Sees and to carry out some other changes in the Established Church, which showed only too truly that in the eye of the statesmen of the time it was only a creation of the State. All authority, all subordination, all respect for antiquity, tradition and even truth itself, when at variance with expediency, seemed to be vanishing from England; and the Church seemed likely to be the first victim of the Revolution if she did not exert herself at once. This was the final cause, the conscious motive of the first Tractarians. But there were other influences underneath and behind, which co-operated with this visible and practical agency. What has often been called the long frost of the eighteenth century was broken up, towards the close of it, by the great religious revival embodied in the Evangelical School, and the great literary movement represented by the Lake School. The poetical reaction under the leadership of Sir Walter Scott restored the influence of romance. And it was the confluence of these two streams of thought, the religious and the romantic, which gave birth to the great Ecclesiastical Renaissance, bearing in its countenance the features of both parents. *Antiquam exquirite matrem* was the motto alike of the Feudal Poet and the Anglo-Catholic Divine; nor is this close connection between the two now noted for the first time. In an article published in the *British Critic*, as long ago as 1838, Keble tells us very plainly that he recognised in Scott's poetry and fiction "the germ and rudiment" of High Church principles; and in the same periodical, in the year following, Newman says the same thing. With the soil thus ready for the reception of the new seed, the young revivalists found little difficulty in soon forming a strong party. Newman, Keble, Palmer, Isaac Williams, Perceval, and later Pusey, all agreed in feeling that such a crisis in the existence of the Church demanded the help of her faithful sons; and so, in order to teach a higher doctrine than that which was current in the land, as to the Divine Origin of the Church and the Divine Commission of its chief pastors, the Bishops, they agreed to start those *Tracts for the Times*, which gave rise to the name of the Oxford Tractarian School. The *Tracts* were begun in the summer of 1833; and Dr. Pusey's first contribution to them appeared in the following December, in the shape of a *Tract on Fasting*. The whole history of the beginning and progress of the movement is to be found in Newman's *Apologia*, on which, however, we shall only draw for so much as may bear upon the life and labours of Dr. Pusey.

"It was under these circumstances that Dr. Pusey joined us. I had known him well since 1827-8, and had felt for him an enthusiastic admiration. I used to call him *ὁ μέγας*. His great learning, his immense diligence, his scholarlike mind, his simple devotion to the cause of religion, overcame me; and great of course was my joy, when, in the last days of 1833, he showed a disposition to make common cause with us. His *Tract on Fasting* appeared as one of the series with the date of December 21. He was not, however, I think, fully associated in the Movement till 1835 and 1836, when he published his *Tract on Baptism*, and started the *Library of the Fathers*. He at once gave to us a position and a name. Without him we should have had no chance, especially at the early date of 1834, of making any serious resistance to the Liberal aggression. But Dr. Pusey was a Professor and Canon of Christ Church; he had a vast influence in consequence of his deep religious seriousness, the munificence of his charities, his Professorship, his family connections, and his easy relations with University authorities. He was to the Movement all that Mr. Rose might have been, with that indispensable addition, which was wanting to Mr. Rose—the intimate friendship and the familiar daily society of the persons who had commenced it. And he had that special claim on their attachment which lies in the living presence of a faithful and loyal affectionateness. There was henceforth a man who could be the head and centre of the zealous people in every part of the country who were adopting the new opinions; and not only so, but there was one who furnished the Movement with a front to the world, and gained from it a recognition from other parties in the University. In 1829 Mr. Froude, or Mr. R. Wilberforce, or Mr. Newman were but individuals; and, when they ranged themselves in the contest of that year on the side of Sir Robert Inglis, men on either side only asked with surprise how they got there, and attached no significancy to the fact; but Dr. Pusey was, to use the common expression, a host in himself; he was able to give a name, a form, and a personality to what was without him a sort of mob; and when various parties had to meet together in order to resist the liberal acts of the Government, we of the Movement took our place by right among them.

"Such was the benefit which he conferred on the Movement externally; nor was the internal advantage at all inferior to it. He was a man of large designs; he had a hopeful, sanguine mind; he had no fear of others; he was haunted by no intellectual perplexities. People are apt to say that he was once nearer to the Catholic Church than he is now; I pray God that he may be one day far nearer to the Catholic Church than he was then; for I believe that, in his reason and judgment, all the time that I knew him, he never was near to it at all. When I became a Catholic, I was often asked, 'What of Dr. Pusey?' When I said that I did not see symptoms of his doing as I had done, I was sometimes thought uncharitable. If confidence in his position is (as it is) a first essential in the leader of a party, Dr. Pusey had it. The most remarkable instance of this was his statement, in one of his subsequent defences of the Movement, when, too, it had advanced a considerable way in the direction of Rome, that among its most hopeful peculiarities was its 'stationariness.' He made it in good faith; it was his subjective view of it.

"Dr. Pusey's influence was felt at once. He saw that there ought to be more sobriety, more gravity, more careful pains, more sense of responsibility in the *Tracts* and in the whole Movement. It was through him that the character of the *Tracts* was changed. When he gave to us his *Tract on Fasting* he put his initials to it. In 1835 he published his elaborate *Treatise on Baptism*, which was followed by other *Tracts* from different authors, if not of equal learning, yet of equal power and appositeness. The *Catenæ* of Anglican divines which occur in the series, though projected, I think, by me, were executed with a like aim at greater accuracy and method. In 1836 he advertised his great project for a *Translation of the Fathers*. But I must return to myself. I am not writing the history either of Dr. Pusey or of the Movement; but it is a pleasure to me to have been able to introduce here reminiscences of the place which he held in it, which have so direct a bearing on myself that they are no digression from my narrative.

"I suspect it was Dr. Pusey's influence and example which set me, and made me set others, on the larger and more careful works in defence of the principles of the Movement which followed in a course of years—some of them demanding and receiving from their authors such elaborate treatment that they did not make their appearance till both its temper and its fortunes had changed. I set about a work at once; one in which was brought out with precision the relation in which we stood to the Church of Rome. We could not move a step in comfort till this was done. It was of absolute necessity and a plain duty to provide as soon as possible a large statement which would encourage and reassure our friends and repel the attacks of our opponents." (*Apologia*, pp. 136-139.)

In the year 1838 Dr. Pusey preached, on the Fifth of November, in the University Pulpit. The sermon, of which the real text was in the title-page—"In quietness and in confidence shall be your strength"—was on the Providential Government of the world, as asserted and illustrated by Scripture, and as proved by the course of human affairs. It was full of the preacher's life-long thoughts and feelings. If he admitted, with Macaulay, that the Great Revolution was not glorious in its means and agency, that there are things about it to be not a little ashamed of; if he allowed that there was in fact nothing meritorious about the event, nothing for the nation to be proud of, yet he held that on this very account it was the more plainly a blessing from Heaven that we should be thankful for. The sermon was reviewed in the periodical then under Newman's editorship, when due praise and prominence were awarded to its leading thoughts. His fixed and immoveable confidence in the Anglican position is very plainly brought out in his Letter to the Bishop of Oxford in 1839, on the *Tendency to Romanism imputed to Doctrines held of old as now in the English Church*. At this time he was in thorough unison with men of the stamp of Dr. Hook, who says of this very letter before he had read it, "Pusey is sure to be excellent." And as he began, so he went on to the last; never drifting away from his original moorings.

Out of the first two or three volumes of the *Tracts* a very large portion was written by Dr. Pusey himself, including two on *Fasting*, the 18th and the 66th of the series; two on *Baptism*, the 67th and 69th; and one on the *Danger of Ridicule in Religion*. In 1841-42 he took a very strong and active part in supporting his friend Newman in his *Tract No. XC.*, the object of which was to prove that the Thirty-nine Articles do not oppose Catholic doctrine, but only certain errors dominant in Roman teaching. In consequence of the censure passed by the Hebdomadal Board on *Tract XC.*, after the protest of the Four Tutors, a defence of this Tract was written by Dr. Pusey, which formed the subject of a correspondence between himself and Bishop Wilberforce on the appointment of the latter to the See of Oxford in 1845. The ground he took was this—"Our Reformers, our canons, and the combined teaching of our approved divines, all refer us to antiquity, and to the authority of the Primitive Church. If we find anything in the Church's formularies which, according to any received interpretation, is inconsistent with that model, are we not bound to inquire whether that is the only possible interpretation? And if of two possible interpretations one, even though it be a little strained, is in accordance with antiquity, while the other is not, ought we not to choose the former?" He acquiesced—though perhaps not very willingly—in the cessation of the *Tracts* at the strong request—not to say command—of the Bishop of Oxford, Dr. Bagot. Many years afterwards, in 1865, Dr. Pusey published an *Historical Preface to Tract XC.*, with a defence of the Tract written by Mr. Keble in 1841, in which he justifies its principal positions; and with this publication the story of his personal connection with the *Tracts for the Times* may be conveniently terminated.

Whilst, however, the *Tracts* were still at the height of their success, Dr. Pusey was called upon to take part in a protest which united in its favour not only the entire Church Party, old and new, but many also of the Evangelicals; and this was the protest against the appointment of Dr. Hampden to the Regius Professorship of Divinity in the University of Oxford. Dr. Hampden, both in his Bampton Lectures, published in 1832, entitled *The Scholastic Philosophy considered in its Relation to Christian Theology*, and in a subsequent pamphlet called *Observations on Religious Dissent*, had certainly used language which it would be perfectly absurd to expect orthodox believers to sanction. Archbishop Howley, one of the mildest of men, said, some years afterwards, that he would rather go to the Tower than consecrate Dr. Hampden. Dr. Pusey took an active part in the proceedings of the Oxford Convocation; but the Heads of Houses refused to allow a censure to be passed on Dr. Hampden's writings. They, however, consented at last to the enactment of a statute precluding the Regius Professor from exercising any voice in the appointment of Select Preachers; and the failure of an attempt in 1842 to repeal this statute left Dr. Hampden still lying under Ecclesiastical censure, when the late Lord Russell, in 1847, thought proper to nominate him to the See of Hereford. Among the innumerable letters and pamphlets published by Dr. Pusey, his remarks on these appointments are almost forgotten. But his Letter on the Royal Supremacy, published three years afterwards, is a masterly performance, and one which in the present day might be studied to great advantage. In the meantime, however, under circumstances to be presently stated, Dr. Pusey himself had incurred an ecclesiastical censure, which by the friends of Dr. Hampden was regarded with malicious satisfaction.

During these years St. Mary's had become the scene of eager competition and rival demonstration. Every Sunday morning and afternoon the University had, as it still has, the use of the pulpit, while at four o'clock the Vicar—the present Cardinal—entered into possession, and preach to crowded graduate and undergraduate congregations. As he was always at his post, this seemed to leave him and his friends the lion's share of the coveted rostrum, and all that his antagonists could do was to establish as close a monopoly of the pulpit as they could for the morning and afternoon University services. There arose a Vice-Chancellor who helped them. The pulpit blazed like an active volcano with "anti-Puseyism." All the authorities privileged to speak, the Select Preachers—selected, indeed, for the purpose—and the unselect—the commonalty of M.A.'s coming up to take their turns, kept up an incessant fire of vituperation. Of course they had something to say, but they were not the men to stop there. When several good men had been passed over in the choice of preachers, as belonging too much to the new school, Dr. Pusey came to the resolution to absent himself from the University sermons. He preferred, as anybody might well have done, the parish sermons preached from the same pulpit by Newman. It was a strong measure, for the laws of the University required attendance from every member of the University, but as the same laws required every Doctor of Divinity to take his place in the procession before the service, and this rule had long been in abeyance, Dr. Pusey could claim the general licence of a negligent age. Perhaps the Heads of Houses did not like seeing Brutus always conspicuous by his absence, and looked out for their revenge. If so they had it. Dr. Pusey's own turn for preaching came round. In 1843 he preached before the University a sermon entitled *The Holy Eucharist, a Comfort to the Penitent*, supporting his teaching by a long chain or "catena" of authorities of the early Church, and also in a published appendix by the writings of Anglican divines. The Vice-Chancellor, Dr. Symonds, the head of the Evangelical school, sent for the sermon, with an intimation that action would be taken upon it. No doubt Dr. Pusey immediately set to work elaborating his defence, and adding to his pile of testimonies, afterwards published, from all ages of the Church. Soon, however, he heard that the Vice-Chancellor had revived for the occasion a long-forgotten statute empowering him to create a tribunal of six Doctors for the trial of any person preaching or teaching contrary to the received doctrines of the Church. What was more, he was informed that the sermon was all they required; they had it, and therefore did not want the presence of the writer. Dr. Pusey remonstrated publicly, officially, and through one who claimed to be a friend on the Board of six Doctors. The statute had been disinterred from arbitrary times; but, not even in the most arbitrary times, had there been denied to an accused person the right of making an appearance and saying what he had to say in his defence. The terms of the statute implied a trial, and by English usage a public trial. The six Doctors, however, took the ground that this was a matter of domestic discipline; they had to preserve the peace of the University and the faith of the young men. A public trial, they said, would be worse than the sermon itself, and would spread the mischief and interrupt all other studies. For a week, therefore, Dr. Pusey had the pleasure of knowing that a Board, carefully composed of men more or less hostile to his opinions, was sitting with closed doors, considering how far they could venture to go in condemnation and punishment. The Board said not a word about the sermon, but suspended Dr. Pusey for three years from his right of preaching before the University.

Pusey went on writing and publishing more than ever, and was now much more read than he had ever been. He went on contributing to the *Tracts for the Times*, and his first sermon after the expiration of the sentence was on *The Entire Absolution of the Penitent*. This sermon also caused a very general outcry among the country clergy, and the Heads of Houses generally disapproved of it; but nothing further was done to censure it in positive terms. It derives its chief interest now from its connection with the revival of Confession. From that day forward the confessional has held a place, more or less recognised, in the practical system of the Church of England as administered by its Anglo-Catholic sons, and the Bishops have been either unable or unwilling to suppress it. Dr. Pusey's last work on the subject was the translation of the Abbé Gaume's book, issued in 1878. On the doctrine of the Real Presence Dr. Pusey again insisted in a sermon preached in 1853, and entitled *The Presence of Christ in the Holy Eucharist*, and again in 1871 in another sermon, *This is My Body*. Meanwhile Dr. Pusey was contributing largely in writing, in translating, in editorship, and in funds to several series. The *Library of the Fathers*, the English translations of them, and the *Anglo-Catholic Library*, are some of the important results of that tremendous undertaking. The other side, not to be beat, brought out the *English Reformers*.

We have now reached a stage in Dr. Pusey's career which also marks a turning point in the history of Anglo-Catholicism. In October, 1845, Newman was received into the Roman Catholic Church, and in the following February bade farewell to Oxford. The blow was a severe one to Dr. Pusey; for, with the sanguine habit of mind peculiar to him, he had persevered to the last in hoping that Newman might not go. Dr. Pusey held his ground and remained where he had been, as Newman, indeed, always expected he would do. He refused to believe, what at length he was told by all about him, that Newman was really meditating a secession to Rome. The latter wished him to be told it, as a fact; but shrank himself from telling him. At last he wrote some letters with an expressed wish that they should be shown to Pusey. The rest must be in Newman's own words:—

"On receiving these letters, my correspondent, if I recollect rightly, at once communicated the matter of them to Dr. Pusey, and this will enable me to state, as nearly as I can, the way in which my changed state of opinion was made known to him.

"I had from the first a great difficulty in making Dr. Pusey understand such differences of opinion as existed between himself and me. When there was a proposal about the end of 1838 for a subscription for a Cranmer Memorial, he wished us both to subscribe together to it. I could not, of course, and wished him to subscribe by himself. That he would not do; he could not bear the thought of our appearing to the world in separate positions in a matter of importance. And, as time went on, he would not take any hints which I gave him on the subject of my growing inclination to Rome. When I found him so determined, I often had not the heart to go on. And then I knew that, from affection to me, he so often took up and threw himself into what I said, that I felt the great responsibility I should incur if I put things before him just as I might view them. And, not knowing him so well as I did afterwards, I feared lest I should unsettle him. And moreover, I recollected well how prostrated he had been with illness in 1832, and I used always to think that the start of the Movement had given him a fresh life. I fancied that his physical energies even depended on the presence of a vigorous hope and bright prospects for his imagination to feed upon; so much so, that when he was so unworthily treated by the authorities of the place in 1843, I recollect writing to the late Mr. Dodsworth to state my anxiety, lest, if his mind became dejected in consequence, his health would suffer seriously also. These were difficulties in my way; and then, again, another difficulty was, that, as we were not together under the same roof, we only saw each other at set times; others, indeed, who were coming in or out of my rooms freely, and as there might be need at the moment, knew all my thoughts easily; but for him to know them well, formal efforts were necessary. A common friend of ours broke it all to him in 1841, as far as matters had gone at that time, and showed him clearly the logical conclusions which must lie in propositions to which I had committed myself; but somehow or other, in a little while his mind fell back into its former happy state, and he could not bring himself to believe that he and I should not go on pleasantly together to the end. But that affectionate dream needs must have been broken at last; and two years afterwards, that friend to whom I wrote the letters which I have just now inserted, set himself, as I have said, to break it. Upon that I too begged Dr. Pusey to tell in private to any one he would, that I thought in the event I should leave the Church of England. However, he would not do so; and at the end of 1844 had almost relapsed into his former thoughts about me, if I may judge from a letter of his which I have found. Nay, at the Commemoration of 1845, a few months before I left the Anglican Church, I think he said about me to a friend, 'I trust after all we shall keep him'" (pp. 354-356).

Newman now disappears from the stage on which he and Dr. Pusey had so long acted together. The next few years were a period of no ordinary trial to the friend who remained in the Anglican Communion. As one after another the most eminent of the Tractarian leaders—Oakeley, Manning, Robert Wilberforce, William Palmer, Dodsworth—followed the example of Newman, Dr. Pusey must have keenly felt his own isolation, though supported by a sense of his own rectitude and honesty, for which, however, few gave him credit. The enemies of the Anglo-Catholic revival pointed in triumph to what they called its logical results, and were irritated with anyone whose position or argument seemed to mar the symmetry of their reasoning. If Pusey did not go to Rome, it should not be because Anglo-Catholicism did not naturally end there. Such a contention as this could not be tolerated for a moment; and if he remained in the English Church other motives must be found which had nothing to do with logic. Perhaps he was a Romanist in disguise. Perhaps he was governed by self-interest. One reason, and one only, they were determined he should not have; and this was, that the Roman Catholic system was not the necessary development of Anglo-Catholicism; but that, on the contrary, the latter, properly understood, was the best barrier against it. Dr. Pusey survived to live down this and many other calumnies, and to disappoint alike the hopes of his mistaken enemies and the prayers of his mistaken friends.

Sir John Coleridge, in his *Life of Keble*, has inserted a touching letter by Newman, describing his meeting with Pusey at Hursley, after a separation of four-and-twenty years. Great was the mutual respect of

these two men, each of whom had exercised so powerful an influence over their generation. They met, but only for an hour or two, having wisely avoided all topics on which they could not agree. In a note penned after the interview Keble wrote :—"Ought we not to thank God more than ever for E. B. P. ?"

About 1848-49 it was first seriously proposed to re-establish sisterhoods as a practical part of the system of the Church of England. Dr. Pusey's eldest daughter, Miss Lucy Pusey, had long entertained a desire to become a Sister of Mercy, and after her death, which occurred before she had been able to put her aspiration into practice, it became a sacred obligation with her family to endeavour to give effect to her wishes. It was Dr. Pusey who assisted the late Miss Sellon in moulding her infant institution at Devonport, and in incorporating a code of laws and a regular rule of life for its direction. In this he was kept in countenance, though perhaps not very largely helped in other ways, by Dr. Phillpotts, then Bishop of Exeter, who saw the great good that Miss Sellon and her fellow-labourers had effected in nursing the cholera-struck poor of Devonport, Stonehouse, and Plymouth. It is believed that, but for Dr. Pusey's generosity, that movement might have collapsed even before it came into active existence, and to the very last it was mainly under his direction that Miss Sellon's many homes were carried on. In fact, it was in the "out-quarters" of one such home that he breathed his last on this day week, near Ascot. Dr. Pusey was also connected with another Sisterhood at Oxford, the head of which was, we believe, the first Sister in the English Church since the Reformation, if we except the "Nuns of Little Gidding" in Charles the First's reign. This, then, is one of the practical good works for which we are indebted to Dr. Pusey. Nor did he shrink when necessary from taking a personal share in the self-imposed labours of the Sisterhood. In 1866, when the cholera was so bad in the North East parts of London, Dr. Pusey took lodgings near the City-road, to be in the immediate neighbourhood of the outbreak, and to cheer with his presence and counsel the charitable women who spent their days and nights among the sick.

Dr. Pusey in 1850 took a very active part in remonstrating and protesting against the decision of the Privy Council in the great Gorham case, whose ruling he publicly impugned as contrary to the doctrine of the Church of England. He did not resign his preferments in consequence, like Newman, Manning, and others who had stood by his side in the battle of words and doctrines, because he held, and justifiably held, that such a decision was the decision not of the Church of England herself, but of a State Court, whose grasp on her was one long-continued act of oppression and tyranny.

Dr. Pusey, however, had other interests besides those which were purely theological. He took a great interest in the question of University Education, and his evidence before the University Commission of 1851 is among the most remarkable recorded. It provoked some comments from Mr. Halford Vaughan, who was at that time Professor of Modern History at Oxford, a most able and accomplished man, but one who would have been better entitled to attack Dr. Pusey's *Commendation of the Collegiate and Tutorial System*, had he been rather more attentive to the duties imposed on him by the Professorial one. Dr. Pusey replied in a small volume, which has recently acquired fresh value from the passing of the Universities Bill, and the partial supersession of the old system of education by the one which Halford Vaughan preferred. The gist of Dr. Pusey's case is, that it is the primary object of the English Universities to make men, not scholars; and his own personal experience of the German Universities gives additional value to his testimony. He was altogether in favour of what he calls the catechetical system, as distinct from the mere lecture, which, besides its educational inferiority, gave too much prominence, in his opinion, to individual teachers, and was likely to lead to the formation of rival schools, calculated to have a bad effect, both moral and literary, on the great body of students. He compared the effects of English and German University education on the higher classes in the two countries, and decided that, for the formation of statesmen and men of affairs in general, our own was conspicuously superior. He was doubtful, also, of the wisdom of the statute establishing middle-class examinations; but the system has not been in operation for a sufficient length of time to show whether he was right or wrong.

As years wore on men's minds became gradually and temporarily diverted from the Tractarian controversy to the growth of a new Sceptical and Rationalistic school, first forced on the attention of the general public by Bishop Colenso, and the authors of *Essays and Reviews*. Dr. Pusey's celebrated letter to the *Record* newspaper was the first incident in the Movement of 1864 which produced the declaration of 11,000 clergymen against what he described as "the miserable and soul-destroying judgment" of the Privy Council in the matter of *Essays and Reviews*. On the nomination of Dr. Temple to the See of Exeter, Dr. Pusey took the lead in organising a committee for the purpose of inquiring into the possibility of resistance. Dr. Pusey's chief points were, first, that Dr. Temple's *Essay* was unsound in itself, and secondly, that, even if it were not, it must be taken as part of a whole, the writer not having it in his power, according to Dr. Pusey's judgment, to divest himself of responsibility for what was said by his associates. The world in general took very much the same view. For similar reasons he protested, though less strongly, against the appointment of the Dean of Westminster to the office of Select Preacher, a post to which he was elected in December, 1872, by 349 votes against 287. Dr. Pusey did not vote at all, and explained that the reason for his not doing so was fear lest opposition should excite the enthusiasm of the young, and so do more harm than good. This is the last occasion, we believe, on which he came forward to protest against any appointment in the Church. But he continued to have something to say on the ecclesiastical questions of the hour as they rose before him.

He took a leading part in the controversy about the Athanasian Creed in 1872; and in 1874 he defined his relations with the "Ritualists" in a remarkably interesting letter, strongly deprecating the Public Worship Regulation Bill. In this he declared that he never had been the leader of a party; and that, having no official rank in the Church, such as that, for instance, of Archdeacon, he had no opportunity or warrant for speaking with authority. When all classes of High Churchmen had finally been brought to bay and thrown into each other's arms by the action of the Church Association, which was aimed at doctrines which the Church of England has always held, and had been received by many of them from their predecessors before the *Tracts* were ever thought of, the imprisonment of Mr. Tooth and Mr. Dale once more roused his indignation; and only recently his warmest sympathies have been publicly expressed for Mr. Green. For the last fourteen years Dr. Pusey, as a Vice-President of the English Church Union, had completely identified himself with the cause of the "Ritualists."

In University affairs at Oxford, Dr. Pusey always took a very active part as the leader of the Church party against the Radical Rationalists. The orthodox school found in him for the last thirty years an acute and determined champion. Dr. Pusey would have made an admirable lawyer: he had the forensic intellect, and he saw in a moment the weak point in an enemy's position. In Keble College, of which the first stone was laid in 1868, Dr. Pusey took the keenest interest. By the year 1868 he had become convinced that the University could not remain exclusively attached to the Church. But he still thought that the Church of England might retain a predominating influence, and with that hope he supported Keble College. One object of that institution was to introduce thrift into a society where extravagance was the order of the day. The University Tests Act proceeded on the principle of interfering only with existing Colleges, and allowing new denominational institutions to be founded and affiliated with Oxford or Cambridge. Dr. Pusey of course understood this, and was aware that he had the sympathy of Mr. Gladstone if not of the present Lord Chief Justice. The Test Act was passed after Keble College was founded, and its limited operation was not proved until Hertford College was refounded, and came before the courts of law. Dr. Pusey preached a striking sermon at the opening of Keble.

No account of the part played by Dr. Pusey in the great controversy which occupied the minds of Churchmen during his entire life would be complete without mention of the *Eirenicon*, a work in three volumes, the first addressed in 1865 to Mr. Keble, and the two last, after Mr. Keble's death, to Dr. Newman. It was intended to minimise the differences which form a barrier against the healing of the Western schism. The book drew forth replies from Dr. Newman, Canon Oakeley, Mr. Oxenham, and other Roman theologians. To seek the Reunion of Christendom is of course the logical outcome of the Oxford Movement, and Dr. Pusey's important contribution to the literature of the subject marks an era in the history of that question. It was in connection with the second Reunion Conference at Bonn that Dr. Pusey in 1876 wrote, in the form of a letter to Dr. Liddon, a masterly treatise on the "Filioque" question.

Some of his more important works still remain to be mentioned. He was always a warm opponent of the proposal to legalise Marriage with a Deceased Wife's Sister, and he mingled in the controversy more than once. One of the last acts of his long life was to answer the question submitted to the Professors of Hebrew in the Universities of Europe on the Levitical prohibition of these marriages. Not only did Dr. Pusey differ from all his colleagues in holding that these unions were forbidden by the Mosaic law, but in a characteristic letter he informed Lord Dalhousie that "he would live to regret" having introduced the Bill. In 1854 appeared *The Councils of the Church from the Council of Jerusalem*, A.D. 51, *to the Council of Constantinople*, A.D. 381. In 1860 appeared the first instalment of his *Commentary on the Minor Prophets*, being part of a proposed commentary on the whole Bible. On this and his *Lectures on the Book of Daniel*, of which a third edition appeared in 1876, it is probable that his fame as a learned divine will hereafter depend. Dr. Pusey constantly regretted the necessity of engaging in the controversies of the day, or of undertaking any other work than this commentary on Holy Scripture, to which he desired to devote his remaining years.

Of the private life of one who for many years lived almost secluded from the world there is necessarily little to say. It was characteristic of Dr. Pusey to attract to himself the warm affections of others. Newman wrote of him:—"I had known him since 1827, and had felt for him an enthusiastic admiration. His great learning, his immense diligence, his scholar-like mind, his simple devotion to the cause of religion, overcame me." Since Mr. Keble's death in 1866, he had lost another attached friend in Dr. Forbes, Bishop of Brechin. But the one friend who was constantly devoted to him, and almost his *factotum*, was Dr. Liddon. Amongst those who were privileged to know him most intimately may be named Dr. Bright and Dr. King, both of Christ Church, Mr. Carter of Clewer, Archdeacon Denison, Mr. E. Talbot, Dr. Acland, Mr. Denton of Cripplegate, Mr. Liddell late of Knightsbridge, and Mr. Charles Wood, the President of the English Church Union. Cardinal Newman paid his last visit to Dr. Pusey two years ago, when he came to stay at Trinity. The interview lasted an hour. Dr. Pusey's interest was so entirely concentrated on religious questions that it was difficult to elicit from him any decided expression of opinion on any other subject. As to politics, he says, writing to a friend in 1880, "I have during my mature life been a Conservative, as far as I have taken any interest in politics, for my one absorbing interest has been in the Church and in gaining souls to God and the truth." For the same reason he was almost wholly unacquainted with modern light literature. To Sir Walter Scott, however, he remained faithful to the last, and knew him as Fox and Grenville knew Homer, and as Lamb knew Shakespeare.

His habits of life were naturally of the simplest. For many years it was his custom, having received the licence of the Bishop to do so, to celebrate the Holy Communion at five o'clock in the morning in his lodgings at Christ Church. His venerable figure was well known by sight to Oxford men of the younger generation, as he walked with body rather bowed down, either clad in academicals or in the black "swallow-tail" coat which had been customary in his younger days. He was often to be seen in "Tom Quad" or in the Meadow, leading a little grandchild in each hand. Of his personal characteristics, as the world knew them, it may be said that his courteous, kindly, and fatherly manners had a fascination of their own, which must have been felt to be understood. That he was every inch an English gentleman of the old school, that he was one of the most liberal and generous of men, as well as one of the most amiable and affectionate, and that he passed his life in doing good, was abundantly evident. That which the world could know but little of was the hidden saintliness which so marvellously influenced all who came into contact with him. During the last few years his growing infirmities prevented his walking out of doors; and it is more than five years since he attended service in the Cathedral at Oxford. His two last University Sermons were preached in the Michaelmas term of 1878 on two consecutive Sundays, Nov. 3rd and 10th. His intention had been to deliver them himself, but his medical adviser's warnings against his doing so were peremptory. They were read on his behalf by Dr. Liddon and Mr. Francis Paget. We may just add here that Dr. Pusey's last and not least service to Christ Church was rendered on a recent occasion, when he successfully interposed to preserve the younger members of the House from anti-Christian teaching and influence. His last public utterance was his letter to the *Times* three weeks ago, in defence of Mr. Green. Dr. Pusey felt very keenly the loss of his only son, Philip Pusey, in 1880, whose place, however, has since been well filled by his grandson, Mr. James Brine, who is curate of St. Thomas's, Oxford. In the winter months he never left the well-known residence in Christ Church. There, in his library, he would carry on his correspondence and pursue his studies for ten or twelve hours in the day. But he had another interest and pleasure, which had much grown of late years. He would leave Oxford during the vacation, and in a single room, in a small cottage, in the pine woods of Ascot, pursue his studies alone. Miss Sellon had with him built a Convalescent Hospital in the middle of some 40 acres of heath and pines, which she purchased not far from Ascot. The sick poor came from the East of London, where Miss Sellon's Sisters worked, and from the London hospitals, to reap such good as he could provide for them. It was his pleasure to be near them, to join in their services, to witness the devoted work of the Sisters; and it was here he passed quietly and peacefully away in the presence of his brother, his daughter, and his grandson, Mr. J. E. Brine, who had been summoned to Ascot. Dr. Liddon was absent in Italy.

Dr. Pusey had always desired that his mortal remains might rest where 43 years ago he had laid his wife, where he had taught as Regius Professor of Hebrew for 54 years—in the venerated Cathedral, and in the ancient "House" of Christ Church.

At the morning service at Christ Church, Oxford, on Sunday, the preacher, Canon King, referred to the great loss that had been sustained. He took his text from Job v. 26, "Thou shalt come to thy grave in a full age like as a shock of corn cometh in in his season." After referring to the lessons to be drawn from the harvest and from recent events in Egypt, he said that, speaking in that Cathedral, they could not but think of one gathered in, one whose memory must be dear to all true members of the Church of England wherever they might be:—

It was too early to pretend to gather up all the lessons that should be gathered up from so great a life, yet there were some that they could not mistake. One lesson for all was that of work—fifty-three years of work, laborious, thorough, conscientious, incessant, brainwork—working to the end. Not a week ago the preacher had seen his books in his rough bedroom, where, although not well, he was preparing for the work of next term. He did the work of his day, and worked in the forefront of the battle. Those fifty-three years were years of great intellectual conflict, in which arose violent storms of unbelief, storms in which many ships were broken, and he was in the midst of them wherever it seemed the faith was most in danger. Those fifty-three years, too, had been marked by Ultramontane excess, and two new dogmas had been added to the Roman creed. He met both in the same way, by defence of the Holy Scripture, and by bringing forward the teaching of the primitive and universal Church. He worked to make known the teaching of the primitive and Catholic Church, and to make it known as the lawful heritage of the Church of England. Another lesson that his life taught was that of unworldliness; for in an age of subtle luxury, when many under colour of refinement, progress, or art culture, are in danger of self-indulgence, he, though by birth and natural temperament qualified to enjoy all the enjoyments of a refined life, set an example of plain unostentatious self-denial. Another lesson was the high value he set upon the care of personal holiness. He fearlessly wore himself out by the labour he bestowed upon the perfecting of individual souls. He taught the truth in relation to the individual soul; its freedom, its life, its perfection. For this he read, and worked, and contended, at times under misapprehension, but with the secret gratitude and prayers of a number of souls who under God, through his teaching, found their peace, and owed to him the change from a life of bondage to one of freedom, from misery to peace, and from despair to fruitful hope. There was also the lesson of steadfastness. He had not broken down nor changed, although wounded in his inmost heart by his domestic afflictions; not changed because, though loving most dearly he loved the truth more, and lived on, worked on, waiting and hoping, defending the faith as God gave it to the Church of England. He (Canon King) could say no more, none could have said less."

In the afternoon, at St. Paul's, Canon Stubbs said:

Yesterday, beloved, it pleased God to call to His mercy an aged servant, of whom we may, with good confidence, say that he never halted in his Master's service. The name of Dr. Pusey has been for close upon fifty years daily on the lips, for praise or blame, of all Englishmen who love the Lord Jesus Christ in sincerity. He was a man of noble birth, of good fortune, of high ambitions; a man of deep and most diversified learning, the most acute and best furnished of scholars, of the most critical judgment, the most thorough and minute knowledge of business; the greatest insight into character, of the widest and kindlest sympathy with every good cause. Unflinching in his advocacy of the right, the readiest and most vigilant champion of the faith against every attack from every quarter, he was, as I need hardly say, throughout his life the mark of every kind of detraction—detraction most painful when he saw it fall on his friends, for whom for years and years the very note of his friendship was a ban in the opinion of the great world. He, as a good soldier of Jesus Christ, had more than his own hardships to endure, bearing the burden of many sorrows and the failings and disappointments of many men. And his influence, like the influence of all sound and sympathetic work, has entered into countless lives; thousands to whom personally his name is but a name are rejoicing in the knowledge, delight, and liberty that his labours won for them. But by what shall we who have worked with him and loved and honoured him remember him best? Neither by his unbounded learning, nor his wonderful shrewdness, nor the curious versatility that concurred with the strength of his mind and the abundance of his resources to make him a power in the Church; nor yet by his many charities, the countless labours of his love, or his wide sympathies, pouring in oil and wine to the wounds of all distressed by sin and sorrow; nor by his profound humility, nor his intense devotion in and out of the House of God; all these were but the expression of that which gave unity and strength and industry and consistency to the whole—his one single purpose to serve, in all things and at all times, and on all calls and in all quarters, for many years the Lord and Master whose cross he so gently and steadily bore, in much weakness of body and in the loneliness of an almost desolate home. I have said we know not one in a thousand of whom it would be safe to say that he never tried to serve two masters; here is the one in a thousand. God help us to tread in his steps, and as he has gone down to his grave full of years and labours, and with the assured blessing of his Lord on the fruits of them, having been faithful in all the few things, fitted to be a ruler of many things; entering into the joy of his Lord; let us take courage and spirit to fulfil our task in the same hope: that having the eye single, the whole body may be full of light, a vessel in time fitted to do some little service—little indeed, but all, all for God. We thank God for the example.

At St. Margaret Pattens, the Rector, the Rev. J. L. Fish, in the course of his morning sermon, alluded in feeling terms to the great loss which the National Church had sustained in the death of Dr. Pusey:—

God had been pleased within the last few hours to call a very holy and humble man, who, looking back over a very long life spent in doing the will of the Almighty by loving acts of kindness to his fellow-men, could, when he faced the judgment-seat, speak with no faltering or failing spirit of the beneficent use he had made of the good things bestowed upon him. The rare talents, the brilliant accomplishments, the varied and profound learning, the unflinching courage and resolute tenacity of purpose which so pre-eminently distinguished the character of the late Dr. Pusey were all employed in the glorious work of rebuilding God's holy Church in this land. How many under Divine aid owed the salvation of their souls to Dr. Pusey! how deeply did he lay the foundations of spiritual life in the Anglican branch of the Church Catholic! how many a waverer did he cheer and rally to the service of his Master! and in all these how devoted a child of the Church of his baptism was Edward Bouverie Pusey, and notwithstanding disheartenings and discouragings of the most vexatious kind, with so much to drive him away from it, he still adhered to the Apostolic Church of his fathers—aye, even when one whom he fondly regarded, and whom he looked upon as his *alter ego*, or second self, despairing of their ecclesiastical Zion, forsook it. Well had they reason to bewail the loss of the English Catholic Church, and appropriately on that occasion, solemn and sad in the presence of death, might they beseech the Heavenly Father to make him dwell with the saints.

In the morning at St. Clement Danes, Strand, the Rev. J. L. Gardiner said Dr. Pusey had left an impression upon the pages of the National Church that would never be eradicated:—

He seemed to be raised up by God in a time when the Church was dead and apathetic, as the Church of England too often has been, and he woke her up to a sense of her duty, and he woke her up himself to the high ideal of her Divine Original, and taught men how to lead a simple life and yet be good, generous, and great in all that is good. For there is no man in this country, whether ennobled by kings or wearing the mitre of the Episcopate, who has tried more to do this than he who now lies dead, but, though being dead, he yet speaketh to you and to me. Those who saw his aged, bent form in his own Christian church, and remembered him in his youth, could not but feel what a man there was there; what manliness, what toil, what simplicity of labour of love for Jesus Christ. My brethren, he is gone! If we shed no tears over his grave, yet let us remember that our children may imitate his example. Let us pray that our children may never fall back into that wretched state of callous indifference which the Church was in till he and his school awakened her up out of her slumbers; and if in some things we may think he went too far, let us pray that the Judge Who with other eyes than ours makes allowance for us all will pardon and forgive him for the intense love he had for the Master.

At the morning service at St. Alban's, Holborn, the Rev. A. H. Stanton made sympathetic reference to the death of the eminent ecclesiastic, the heritage of whose glorious labours was bequeathed to them as a sacred legacy to persevere in the good work which that illustrious divine had so successfully inaugurated. The venerable gentleman was commemorated in many other churches both in London and the country.

Preaching at Chatburn on Monday, the Bishop of Manchester observed that that morning's papers announced the death of a man whose name for forty years or more had been identified with one of our great ecclesiastical parties:—

On Saturday Dr. Pusey breathed his last. The movement in which he took so large a part took its name from him, though it was hardly he who headed it. He occupied a great and conspicuous position in the University, and his great learning and his high personal character were perhaps the reasons that led to his name being given to the party which gathered round him rather than that of John Henry Newman. When he (the Bishop) first went to Oxford in 1836, that city was full of the feelings and opinions generated by that great movement. It carried most of the younger men at that time almost off their heads. The leaders of the movement were no doubt the most conspicuous men in the University, not only for their intellect, genius, and learning, but for their high personal character, the simplicity of their lives, and their sense of duty. He did not think it was a very wrong or mistaken feeling in a young man to look up to one older than himself and superior in ability and position, when he saw him living a high and noble Christian life, to be more or less attracted by it. He (the Bishop) confessed that the movement had at that time a great attraction for him, and if he had drawn back since, and hardly saw things now exactly as he saw them them then, it was more perhaps because the movement itself had advanced than because he had receded. He thanked Providence for having sent him to the University of Oxford just at that period. Dr. Pusey had gone, and he had died within the Church of England. His great colleague, John Henry Newman, had left the Church now for many years. He left it, as he told them, in quest of a more infallible guide than he thought he could find in the Church of England. He had found one that claimed to be infallible, but he (the Bishop) could not help doubting whether his keen intellect could be altogether satisfied with it. Whether they thought Dr. Pusey, in all that he said or did, was right or wrong, he should be sorry for their Christian faith and for the prospects of religion in England, if all men, of whatever denomination, whether

Churchmen or Nonconformists, could not recognise and appreciate that simple, bold, earnest, self-sacrificing life. A great man, as David said, had fallen in Israel, and perhaps the Church might be the poorer for it. Another great man was, he was afraid, in a very perilous state—he meant the Archbishop of Canterbury. He had rallied for a time, he knew; but he doubted whether his constitution, strong as it was, would be able to withstand such successive attacks as had taken place in his case, or whether, even if he did recover, he would be able to devote that energy and power of mind or body to the service of the Church, which he had always done, and which the Church so much needed. He, too, had been a typical Churchman, though in a different sense from their late vicar and Dr. Pusey. He hoped they might venture to look forward to the time when High, Low, and Broad Churchmen, still holding fast to the One Foundation upon which every spiritual superstructure must be built, and still holding fast also to every opinion that they thought really conduced to their own spiritual edification, might yet agree to live together in peace, concord, and unity as brethren, and so realise that Divine blessing which God had promised to them that feared Him.

According to *Crockford*, Dr. Pusey published, in addition to his work on *German Rationalism*, already mentioned, the following works; but it will be seen that the editor has not brought down the list later than 1864:—

"*A Sermon* (preached at the Consecration of Grove Chapel, Oxford), 1832; *Remarks on the Prospective and Past Benefits of Cathedral Institutions in the Promotion of Religious Knowledge, occasioned by Lord Henley's Plan for their Abolition*, 1833; *An Earnest Remonstrance to the Author of the Pope's Pastoral Letter to certain Members of the University of Oxford, with a Postcript*, 1836; *Churches in London, with an Appendix, containing Answers to Objections raised by the 'Record' and others, to the Plan of the Metropolis Churches' Fund*, 1837; *Patience and Confidence the Strength of the Church* (a sermon preached on the 5th of November before the University of Oxford), 1837; *Appendices* (to the foregoing), 1838; *The Church the Converter of the Heathen* (two sermons on behalf of the S.P.G.), 1838; *The Confessions of St. Augustine* (revised from a former translation by Dr. Pusey), Oxford; *Library of the Fathers*, 1838; *The Day of Judgment* (a sermon), 1839; *A Letter to Richard* (Bagot) *Lord Bishop of Oxford, on the Tendency to Romanism imputed to Doctrines held of old as now in the English Church*, four editions, 1839; *Scriptural Views of Holy Baptism* (being an enlargement of No. LXVII. of *Tracts for the Times*), 1840; *The Preaching of the Gospel in Preparation for our Lord's Coming* (a sermon), 1841; *The Articles treated of in Tract XC. reconsidered, and their Interpretation Vindicated*, 1841; *Christ the Source and Rule of Christian Love* (a sermon preached at Bristol in aid of a new church), with a Preface on *The Relations of our Exertions to our Needs*, 1841; *A Letter to His Grace the Archbishop of Canterbury* (Howley) *on some Circumstances connected with the Present Crisis in the English Church*, two editions, 1842; *The Holy Eucharist, a Comfort to the Penitent* (a sermon), 1843; *God is Love: "Whoso receiveth one such Little Child in My Name receiveth Me"* (two sermons), 1844; *The Blasphemy against the Holy Ghost* (a sermon), 1845; *The Entire Absolution of the Penitent* (two sermons), 1846; *Chastisements neglected Forerunners of greater* (a fast-day sermon), 1847; *Sermons during the Seasons from Advent to Whitsuntide* (parochial sermons), two volumes, Oxford, 1848-53; *Marriage with a Deceased Wife's Sister prohibited by Holy Scripture, as understood by the Church for* 1,500 *Years* (evidence given before the Commission appointed to inquire into the state and operation of the law of marriage), 1849; *The Danger of Riches, Seek God first, and ye shall have all* (two sermons), 1850; *God withdraws in Loving-kindness also* (a sermon printed in *Sermons preached at St. Barnabas, Pimlico*), 1850; *The Church of England leaves her Children free to open their Griefs* (a letter to the Rev. W. U. Richards), 1853; *Postscript to the Letter to the Rev. W. U. Richards in Vindication of the Freedom which the Church of England leaves her Children to whom to open their Griefs*, 1850; *Address at a Meeting of the London Union on Church Matters* (reprinted from the *Guardian*), *with a Postcript*, 1850; *The Royal Supremacy not an Arbitrary Authority, but Limited by the Laws of the Church of which Kings are Members*, Part i. *Ancient Precedents*, 1859; *A Lecture* (delivered previously to laying the foundation-stone of All Saints' Church, Marylebone), 1851; *A Letter to the Bishop of London* (Blomfield) *in Explanation of some Statements contained in a Letter by the Rev. W. Dodsworth to Dr. Pusey, on the Position which he has taken in the Present Crisis*, 1851; *The Rule of Faith, as maintained by the Fathers and the Church of England* (a sermon preached before the University of Oxford), 1851; *Justification* (a sermon), 1853; *The Presence of Christ in the Holy Eucharist* (a sermon preached before the University of Oxford), 1853; *Summary of Objections against the proposed Theological Statute*, 1854; *Collegiate and Professorial Teaching and Discipline, in Answer to Professor Vaughan's Strictures, chiefly as to the Charges against the Colleges of France and Germany*, 1854; *Do all to the Lord Jesus* (a sermon), five editions, 1855; *The Doctrine of the Real Presence, as contained in the Fathers, from the Death of St. John the Evangelist to the Fourth General Council, vindicated in Notes on a Sermon, 'The Presence of Christ in the Holy Eucharist,' preached* A.D. 1853, *before the University of Oxford*, 1855; *The Councils of the Church, from the Council of Jerusalem*, A.D. 51, *to the Council of Constantinople*, A.D. 381, *chiefly as to their Constitution, but also as to their Objects and History*, 1857; *The Real Presence of the Body and Blood of our Lord Jesus Christ the Doctrine of the English Church, with a Vindication of the Reception of the Wicked, and of the Adoration of our Lord Jesus Christ truly present*, 1857; *Repentance, from the Love of God Life-long* (a sermon), 1857; *God's Prohibition of the Marriage with a Deceased Wife's Sister, Lev. xviii.* 6, *not to be set aside by an Inference from a Restriction of Polygamy among the Jews, Lev. xviii.* 18, 1860; *Grounds of Objection, to Details at least, of the Statute as now proposed for Middle Class Examinations*, 1861; *Vindication of 'Grounds of Objection' against a leading Article in the 'Guardian,'* 1861; *A Letter on the 'Essays and Reviews'* (reprinted from the *Guardian*), 1861; *The Thought of the Love of Jesus for us the Remedy for the Sins of the Body* (a sermon on 1 Cor. v. 15), 1861; *Pusey and others v. Jowett—The Argument and Decision as to the Jurisdiction of the Chancellor's Court at Oxford*, 1863; *The Spirit Comforting* (a sermon on Matt. v. 4), 1863; *Everlasting Punishment* (a sermon), 1864. Editor (in conjunction with the Rev. J. H. Newman, the Rev. J. Keble, and the Rev. C. Marriott) of *Bibliotheca Patrum Ecclesiæ Catholicæ*, 1838-45; Avrillon, *A Guide for Keeping Lent Holy*, 1846; *A Course of Sermons preached at St. Saviour's, Leeds*, 1845; Nonet, *The Life of Jesus Christ* (adapted for members of the Church of England), 1846; Scupoli, *The Spiritual Combat with the Path of Paradise*, 1846; *Select Works of St. Ephraim*, 1847."

FUNERAL OF DR. PUSEY.

On Thursday, amidst every token of the respectful affection and deep veneration of a great multitude, the remains of Edward Bouverie Pusey, of Christ Church and Oriel and Keble Colleges, were borne to their last resting place in the Cathedral Church of Christ, in Oxford. The body had been conveyed on Monday by road from Ascot to Oxford, a distance of 43 miles, and was deposited at the late Canon's house, in Christ Church, in the room on the ground floor formerly used by Dr. Pusey as a study, though latterly he had been accustomed to sleep there. Those who on Wednesday night were permitted to view the remains will never forget that strikingly solemn spectacle. The upper part of the body alone was visible, the rest being covered with a splendid embroidered purple velvet pall. Upon and near the coffin were a number of magnificent white wreaths, one of which was sent from the parishioners of Prestbury, and another was the gift of the poor at St. Saviour's, Leeds. Around were burning eight large tapers, and at a little distance at the foot stood a small table, upon which were a Sacred Picture and two lighted candles. It was here that Dr. Pusey had for many years, by permission of the Bishop, been accustomed to celebrate daily, at five o'clock in the morning, the Divine Mysteries. That calm and placid countenance, the features so finely chiselled, and expressive alike of intellectual power and moral goodness, will live for ever in the memory. As he lay there, with black skull-cap and trimmed beard, and vested in surplice and scarf, he looked more than ever like an old divine of the days of Laud and Andrewes—names beside which his own will ever bear an honoured place in the history of the Church. Not a few came to gaze for the last time at the face of their revered teacher.

At eight o'clock on Thursday morning the Holy Communion was administered at the Cathedral, Dr. Heurtley, the sub-dean, being celebrant, assisted by Dr. King, Dr. Bright, and one of the chaplains. There were about sixty communicants, who included Dr. Pusey's near relatives and many of his most intimate friends. Thursday being St. Matthew's Day, many of the clergy, who would otherwise have been present at this service in the Cathedral, were compelled to be elsewhere.

Morning Prayer was said quite plain at half-past nine o'clock. As the First Lesson was read, detailing the call of Elisha, it occurred perhaps to the minds of some of those present to wonder on whose shoulders should rest the mantle which had just fallen; and the solemn tones of the "Quicunque vult" recalled the grateful memory of the valiant fight waged on its behalf by one for whom Faith was now exchanged for Sight.

The Funeral Service was announced to take place at one o'clock precisely; and, thanks to the admirable arrangements of the Precentor of the Cathedral, the Rev. C. N. Robarts, the ceremony was most punctually and exactly performed without a hitch of any kind. By noon "Tom Quad" was filled with a large crowd of ladies and gentlemen anxiously waiting, and every available space in the Cathedral was densely packed as soon as the doors were opened. A large number of persons, unable to gain admission, lined both sides of the way by which the *cortége* was to go. The weather was dark and lowering, but fortunately the rain that threatened momentarily to fall held off. At about a quarter to one the tenor bell of the Cathedral commenced to toll, answered by mournful notes from many of the neighbouring belfries, and at five minutes to one the surpliced procession left the great door of the church, and slowly made its way to the well-known door of Dr. Pusey's house, in the south-east corner of the quadrangle. As "Tom" struck one, the coffin, covered by a rich pall, was borne out of the house where Dr. Pusey had lived and worked for fifty-four years. The order of the procession was as follows:—First walked the surpliced undergraduates of Christ Church, of whom but few were present, owing to the fact that the vacation is not yet over. They included the Hon. James Adderley, Mr. G. Drage, Mr. T. B. Strong, Mr. H. J. White, Mr. C. C. Child, and others. Next came the surpliced graduates of the House—the Bishop of Gibraltar, Rev. T. Chamberlain, Rev. T. J. Prout, Rev. R. G. Faussett, Rev. Father Benson, Rev. G. W. Kitchin, Mr. A. G. V. Harcourt, Mr. R. Shute, Rev. F. Paget, Rev. W. Warner, Rev. R. L. Ottley, Rev. Dr. Stubbs, Mr. J. A. Stewart, and Mr. Sidney Owen; and lastly, Rev. H. Salwey (senior censor), and Rev. E. F. Sampson (junior censor). Then followed the honorary canons of the Cathedral—viz., the Very Rev. Dr. Bickersteth (Prolocutor of Canterbury), Ven. A. Pott (archdeacon of Berks), Rev. T. T. Carter, Rev. W. J. Butler, Rev. C. W. Furse, Rev. J. Slatter, Ven. J. L. Randall (archdeacon of Bucks), Rev. N. Bull, Rev. F. Menzies, and Rev. E. Savory. The choristers and lay clerks followed, led by Mr. C. Lloyd, the organist of the Cathedral, and singing the hymn, "A few more years shall roll." They were followed by four of the Chaplains—the Rev. S. Angel-Smith, the Rev. E. Huth Walters, the Rev. H. C. Rogers, and the Rev. L. J. Darwall, after whom walked the Precentor. The body followed immediately afterwards, the pall-bearers being the Rev. Dr. Heurtley (Sub-Dean), the Rev. Dr. King, the Warden of Keble, the Hon. and Rev. C. Courtenay, the Earl of Glasgow, the Rev. Dr. Bright, the Ven. Dr. Palmer (archdeacon of Oxford), Dr. Acland, the Hon. Charles Wood, and the Right Hon. W. E. Gladstone. Cardinal Newman, who was too unwell to travel from Tenby, where he is now staying, was represented by the Rev. Father Hutton, of the Birmingham Oratory. Behind the bier followed the mourners—the Rev. W. B. Pusey, brother of the deceased; the Rev. J. G. Brine, his son-in-law; the Rev. H. R. Barker, his cousin; the Rev. J. E. B. Brine, Mr. P. A. S. Brine, and Mr. A. L. Brine, his grandsons; Captain E. Pusey, his nephew; and Mr. T. Fagge, the medical gentleman who attended Dr. Pusey in his last illness. The Warden of New College (Dr. Sewell), as pro-Vice-Chancellor, came next, with the Senior Proctor (Rev. H. S. Holland), and the burgesses of the University, the Right Hon. J. R. Mowbray, and the Right Hon. J. G. Talbot; then a large number of graduates of the House, including the Rev. O. Gordon, the Rev. W. H. Cleaver, Sir J. Couroy, Bart., the Rev. K. F. Gibbs, the Rev. R. B. Girdlestone, the Rev. H. A. Harvey, the Rev. L. K. Hilton, the Rev. T. H. A. Houblon, the Rev. M. W. Mayow, the Rev. M. H. Noel, the Rev. A. B. Simeon, the Rev. G. B. Tatum, the Rev. R. T. West, and very many others. The other members of the University, to the number of 250, brought up the rear of the procession, which extended round three sides of the huge quadrangle, and was met at the Cathedral door by the Very Rev. Dr. Liddell (Dean of Christ Church), accompanied by the Lord Bishop of the diocese, and the Rev. Dr. Liddon. When all had arrived at their places in the church, and the coffin had been placed under the lantern of the tower, the opening sentences of the Burial Service were sung, followed by the 90th Psalm. Then the Dean clearly and distinctly, and with evident feeling, read the lesson, after which was sung the beautiful hymn, written by Cardinal Newman, "Lead, kindly Light," whilst the body was being carried down the nave, to be lowered into the vault, situated a few yards from the screen where Mrs. Pusey was buried in 1839, and Miss Lucy Pusey a few years later. The rest of the service was intoned by the Rev. Dr. Liddon, whose voice betrayed his emotion. Mrs. Brine, the daughter of Dr. Pusey, occupied a seat close to the grave, and remained kneeling during the whole of the ceremony, afterwards being the first to cast a floral offering upon the coffin of her beloved father. At the words, "Earth to earth, ashes to ashes, dust to dust," the Precentor cast earth upon the coffin. Before the Kyrie, a hymn ("The King of Love my Shepherd is"), was sung, and another hymn, "Jerusalem the Golden," at the conclusion of the service; then the Bishop bestowed from his throne the benediction, and the proceedings so far as the ceremony was concerned were over; but for more than an hour afterwards the Cathedral was densely thronged with an orderly crowd who pressed forward to look into the grave where lay the remains of one whose reputation as a learned divine is only outshone by his character for saintliness. On the coffin, which was literally covered with beautiful flowers, there was a large brass foliated cross and a plate inscribed as follows:—"Edward Bouverie Pusey, D.D., Canon of Christ Church and Regius Professor of Hebrew in the University of Oxford, departed this life September 16, 1882, aged 82 years. Jesu, Mercy." The late Canon's stall was draped with black cloth, and two beautiful wreaths were placed, one at the back of it, the other on the desk.

Amongst the vast numbers present, we noticed Earl Beauchamp, the Very Rev. R. W. Church, Dean of St. Paul's, Ven. G. A. Denison, Archdeacon of Taunton, the President of Trinity, the Provost of Worcester, the Principal of Jesus, the Ven. Dr. Hessey, Archdeacon of Middlesex, the Right Rev. the Bishop of Honolulu, the Right Rev. Bishop Tozer, the Very Rev. Dr. Burgon, Dean of Chichester, the Very Rev. Dr. Oakley, Dean of Carlisle, the Very Rev. Dr. Lake, Dean of Durham, Rev. Thomas Keble, Vice-Admiral Robertson-Macdonald, Sir W. Herschel, the Warden of Wadham, Sir Robert Phillimore, Dr. Walter Phillimore, Q.C., Rev. A. D. Wagner, Rev. W. C. Macfarlane, Mr. James Brooks, the Mother Superior of the Convent of the Holy Trinity, Rev. A. G. Jackson, Rev. C. Gutch, Rev. T. B. Dover, Rev. J. W. Kempe, Rev. G. N. Freeling, Rev. Canon Lowe, Rev. R. W. Randall, Rev. A. H. Mackonochie, Rev. Prebendary Woodcock, Rev. W. J. Knox-Little, Rev. E. J. Edwards, Rev. J. B. De-la-Bere, jun., Rev. F. J. Browne, Mr. G. C. Fletcher, Mr. A. D. Mayou, Rev. M. Ruddock, Rev. H. G. Eland, Mr. R. W. Macan, Mr. C. L. Shadwell, Rev. A. L. Coates, Rev. G. Simeon, Rev. R. S. Mylne, Rev. L. L. Sharpe, Rev. H. R. Baker, the Warden of Radley, Mrs. Combe, Rev. B. Compton, Rev. C. Christie, Rev. A. Brinckman, Rev. F. J. Ball, Hon. and Rev. A. T. Lyttelton, Rev. J. P. Kane, Rev. J. B. Wilkinson, Rev. A. Moore, Rev. S. S. Moore, the Rev. R. C. Kirkpatrick, the Rev. R. A. J. Suckling, Dr. Belcher, the Rev. C. E. Brooke, Mr. J. D. Sedding, the Rev. F. J. Ponsonby, Mr. G. Spottiswoode, the Rev. R. Rhodes Bristow, the Rev. T. W. Perry, the Rev. C. H. V. Pixell, the Rev. Allan Whitworth, the Rev. C. W. Worledge, the Rev. H. A. Browne, Professor Meadows, the Rev. R. W. Enraght, Archdeacon Mason, several of the Cowley Fathers, the Hon. and Rev. A. G. Douglas, Dr. Darbishire, the Rev. G. Marshall, the Rev. J. A. Ashworth, Dr. Stainer, the Archdeacon of Northampton, Canon Scott, the Rev. W. W. Merry (Public Orator), the Radcliffe Observer, the Rev. J. Dodd, Professor Max Müller, the Bodley's Librarian, the Rev. S. Edwardes, the Rev. A. Watson, Rev. C. J. Fletcher, Rev. E. C. Dermer, Professor Nettleship, Professor Bartholomew Price, Professor Clifton, Rev. C. H. Daniel, Rev. T. K. Cheyne, Rev. W. Duggan, Colonel Hardy (Secretary of the English Church Union), and Mr. Powell (Secretary of the Church of England Working Men's Society). Many branches of the English Church Union were also represented. A prominent feature among the congregation was the large number of sisters of the various religious houses with which Dr. Pusey was so long associated. After the conclusion of the service, Mr. Lloyd, the new organist of the Cathedral, played the "Dead March" in *Saul*, and Beethoven's "Funeral March."

The Earl of Carnarvon was prevented from attending the ceremony owing to his absence in the north of England. The Rev. Dr. Ince wrote from Baden-Baden regretting that it was impossible for him to reach England in time to take part in it. In the town flags were hoisted on most of the churches at half-mast, while some of the leading shopkeepers partially closed their places of business. At nine o'clock in the evening the Cathedral bells rang a muffled peal in honour of the deceased Canon. R.I.P.

THE *RECORD* ON DR. PUSEY.

We extract the following passages from an article in the *Record*. Our contemporary's estimate of Dr. Pusey's relations to the "Ritualist" school does not coincide with that put forward in most of the other journals whose criticisms we have seen:—

"Dr. Pusey's fame as a scholar has always been great. He has left behind him enduring monuments of his learning and research, which will, we believe, take their place amongst the great works of Church of England divines. Such are his books on the Minor Prophets and on Daniel. As efforts to oppose the strong tide of scepticism and unbelief which for a generation past has been threatening to overwhelm our Church and country, these books are very valuable. It is pleasant to be able to recall how resolutely and powerfully Dr. Pusey fought against infidelity in all its forms. On certain occasions, of which, perhaps, the *Essays and Reviews* case furnishes the best-known example, Dr. Pusey was found making common cause with the Evangelical clergy. We cannot but wish that during his long public career there had been more opportunities in which those who love the truth could have united with him. Dr. Pusey will principally be remembered as one of the three or four prime movers of the High Church resuscitation, and as the leader, for more than forty years, of the party that was thus formed. Those who cling to early associations are unable to recognise in the more modern Ritualist the descendant of the Tractarian. Dr. Pusey has had no such difficulty. While occasionally chiding the too-eager precipitation of 'advanced' men, in introducing 'ritual' into parishes before they were ripe for change, Dr. Pusey has never hesitated to own the Ritualistic clergy as belonging to the party under his allegiance. Whatever the special matter in hand, whether the defence of Baptismal Regeneration, or of the Real Presence in the Lord's Supper, or of Auricular Confession, or of monastic institutions, Dr. Pusey was always ready to do battle with his pen for any who were striving, no matter how undisguisedly to destroy the Protestant character of our Church. For the last year or two he has been active in encouraging the lawbreaking clergy to defy the Ecclesiastical Courts. Such has been Dr. Pusey's life work. What shall we say of it? What can we say of it? In the presence of death, hostile criticism should be as far as possible silent, yet truth must not be sacrificed. Those who knew him best speak strongly and feelingly of the sanctity of his private life, his abounding charity, his kindness to the poor and sick, his humility, his desire to seek God's glory, his entire devotion to what he deemed likely to promote that end. We listen thankfully to the narrative, and rejoice to believe it. Yet it is not thus that we can write of Dr. Pusey. We only know him through his public acts, and words, and writings. Judged by and through these, we see in Dr. Pusey one who has laboured earnestly, sedulously, powerfully, to destroy the work of our forefathers. It is not strictly accurate to say that Dr. Pusey meditated handing us over to Rome; he longed for some half-way house (in his *Eirenicon* he tried to build one) where an Anglican Church and the Romish Church might meet in friendly communion. It was his special effort to prepare the Church of England for this change. He considered that its differences with Rome were slight and non-essential. With the Reformation in effect cleared away, nothing remained but to bring back the Church of Rome to the doctrinal position it occupied in Henry VIII.'s reign. The later dogmas might be given up or explained away, and thus the dream of reunion be realised."

EDWARD BOUVERIE PUSEY,

DIED AT ASCOT, SEPT. 16TH; BURIED AT CHRIST CHURCH CATHEDRAL, SEPT. 21ST, 1882.

Lay him to rest! the leader and the last
Of that God-gifted few whose fervour thrilled
Through men's dead hearts, and woke again the Faith,
Well nigh forgotten by the sons whose sires
In fortitude fast holding, fearless dared
The dungeon dark, the bloody stripe, the flame
That fitted them the glorious crown to wear
Which spanned or saint's or martyr's pallid brow
In the dim dawning of the Christian morn.

Up he arose, as Michael came of old,
With Reason and Tradition's two-edged sword
Firm grasping in his hand, and slew the fell
Demons of doubt who all too thickly swarmed
Around the Rock of Ages, and besieged
The citadel, in which all prostrate lay
Stout Christian souls ahungered and athirst
For Angel's Food and Heav'n's own waters pure.

Lay him to rest! and let perpetual peace
Be his last requiem. No task remained
Which he could do; and unto others be
His legacy of labour who erst bore
The bitter taunt and gibe, the world's cold scorn,
Ere triumph sealed the virtue of his cause.
For fifty years—save one—his patient zeal
Brought blessings out of tears, and when at last—
As though to typify his wondrous work—
The "perfect number"—seven—seven times is told,
'Tis meet and right his spirit should have fled.

Lay him to rest! and let no grudging tears
Go with him to the grave. Above his clay,
Bareheaded, side by side, stand friends and foes
In one sad, sweet communion of regret.
Remembered are his works, his deeds remain,
A monument immortal of his fame;
And midst that grand Cathedral's cloistered dead
Lie none more worthy of the victor's bay
Than he whose heart and intellect rebuked
The lies of history and the demon Doubt.

PYEDDI.

[In quoting the foregoing from the *Evening News*, we have taken the liberty of altering two of the lines. —ED. *J.B.*]

We are glad to inform our readers that a movement is about to be made by the women of England, in opposition to the Deceased Wife's Sisters Bill; and that 30,000 copies of an appeal to Englishwomen, with form of petition, will be issued with the October number of *Our Work*. Persons desirous of helping forward this important movement are earnestly requested to communicate, without delay, with Mrs. Plows, Hon. Sec., Barnham, Thetford, Norfolk.

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JOHN BULL.

LONDON, SEPTEMBER 23.

HISTORY OF THE WEEK.

The manner in which the British Cavalry under General LOWE pushed on to Cairo, immediately after ARABI'S overthrow at Tel-el-Kebir, has won deserved admiration. They marched under great difficulties fifty miles in thirty hours, including a night's halt. Sir GARNET WOLSELEY has issued a general order congratulating the troops on their conduct during the campaign. The whole British army is to be concentrated at Cairo, where it is to be reviewed in the presence of the KHEDIVE. Some fighting had been anticipated at Damietta; but according to last night's news that town was about to be surrendered to our troops. The Aboukir forts have also capitulated. ARABI and some of his principal accomplices are to be tried by a special commission. It seems to be thought in some quarters that rebellion loses half its criminality if undertaken for political motives. In the case of ARABI and several of his accomplices, at any rate, it is something more than a question whether they had not a share in the massacres at Alexandria on the 11th of June. The negotiations for an Anglo-Turkish Convention have very naturally been abandoned.

The great event of the week at home has been the lamented death of Dr. PUSEY last Saturday at the Ascot Convalescent Hospital, at the age of 82. The newspapers have been publishing memoirs of his life and leading articles on the same topic. Our own columns contain a very full account of his career, and a description of his funeral, which took place in the Cathedral at Oxford on Thursday.

Death has been busy lately amongst those holding prominent positions in the Church. We print this week an interesting account of Bishop STEERE. We have also to lament the decease of the Hon. and Very Rev. Dr. WELLESLEY, Dean of Windsor, which took place on Sunday, in his 73rd year. He was a nephew of the great Duke of WELLINGTON, and brother of Lord COWLEY and Lady EBURY. The funeral will take place at Strathfieldsaye to-day. The DEAN was a kind and courteous gentleman, beloved by all who knew him.

Mr. GIBSON'S speeches at Accrington, of which we give a report, were marked by his usual ability and eloquence. Perhaps the most interesting part of his speech at the banquet was that in which he alluded in graceful terms to Lord SALISBURY.

The Trades Union Congress is being held at Manchester. Its 150 delegates are said to represent 500,000 men. They advocate the making of the provisions of the Employers' Liability Act compulsory.

The Archbishop of CANTERBURY was not quite so well in the middle of the week. There was considerable fever manifest, and the general condition was unsatisfactory. There has since been an improvement. Yesterday afternoon the ARCHBISHOP'S progress was pronounced, on the whole, more satisfactory. He was reported to be less feverish, and whilst debility was considerable, the activity of the serious symptoms was greatly diminished.

HOW THE GOVERNMENT STAND NOW.

That the present position of the Radical Government in the eyes of the country has changed considerably for the better during the last few months is an opinion which gains almost universal acceptance. When the Egyptian question had reached its acute phase, and it appeared evident that the Ministry intended to pursue the path of inaction upon which they had already set out, the exasperation of the country at a policy of folly which formed a worthy climax to all their former errors was keenly felt and loudly expressed. After a long period of irritating delay—after the greatest pressure had been brought to bear on the Cabinet, and the powerful Meeting held at Willis's Rooms had, as it were, gathered up and given voice to the indignation of the English People—the PRIME MINISTER found that he had before him but one alternative—*se soumettre ou se démettre*. The Grand Old Man promptly bowed to the inevitable, ate up his former "anti-Imperialist" denunciations, threw Quakerism overboard, and took up with Patriotism as a good speculation. The English People was first surprised, and then delighted. They enjoyed for once the pleasure—lately become so rare—of finding that the Committee of Gentlemen who did them the honour and the favour to rule over them, and to tax their pockets, had positively a spark of conscience left, and were actually determined to uphold the honour of the country, not by despatches, not by "demonstrations," but in the good old-fashioned way. The thing had all the attraction which belongs to a new discovery. Inspired with the ecstasy of a sensation so novel, the British nation overlooked the sorrows of the past in the joys of the present, and clasped its Ministry to its breast—too happy, like the advertising father in the Agony Column of the daily papers, that "all should be forgotten."

Of this highly-coloured picture, which appears to find so much favour in certain quarters, we may observe that our own conviction is, that it seriously exaggerates the extent of the process which has taken place. It may well be, that, so far as concerns foreign affairs, the public mind has experienced a distinct feeling of relief, at finding that the ever-downward course of the Radical Ministry in the path of humiliation has been arrested, and that there is a limit to the extent of dirt through which they are pleased to trail the British flag. But we venture to say that to entertain such a sentiment is a very different thing from restoring to the Government, suddenly and completely, the confidence which it is universally admitted they had forfeited. After all, the Egyptian question, so far from being settled, is about to enter upon a phase which is not unlikely to prove even more serious, and to threaten more mischief than that of which we have just seen the conclusion. It yet remains to be seen whether, in the outcome of events in Egypt, the conduct of the Government, viewed as a whole, will meet with the approbation of their countrymen. As to the state of Ireland, is there any reason to suppose that the opinion of the nation on the mismanagement, and worse than mismanagement, of the Ministry has undergone any change? Has it seen any cause to alter its verdict as to the infamy of the Government's connivance with treason and violence? Outrages may, indeed, have decreased in numbers during the summer months; but is there any rational justification for a belief that Coercion and Remedial Legislation have brought, or are bringing, tranquillity to a distressed country; or that the Radical nostrums have not failed utterly and hopelessly to attain their professed objects? To the disappointment which has followed upon the discovery that affairs in Ireland are so far from being in any better state, that they are in one which is distinctly worse, is superadded the distrust and the misgiving created by the dangers attending another Parliamentary Session devoted to Irish affairs, such as the PRIME MINISTER has already foreshadowed. Are there to be more concessions to sedition, and what price is to be paid for them? Nor, again, do the hideous features of the *clôture* appear more inviting, the nearer that that foreign monster is approached. The pending revival of the discussion upon it next month comes like a nightmare to remind us of the unpleasant incidents of the early part of the Session. These considerations do not, we may be sure, lie dormant in the consciousness of the nation.

The question then is, whether the English People is really more reconciled than it was a short while ago, to the endurance of the Liberal Ministry in power. What the state of the national mind was, a few months ago, we know, so far as such a thing can be known. All the evidence pointed in one direction. Judged by whatever test—by the result of bye-elections to Parliament, by the general character of the municipal elections, by the utterances of representative men, but most of all by the fact of the Ministry's complete surrender of its own declared principles—Mr. GLADSTONE'S Government had suffered very seriously in the esteem of the country. Let them now beware of mistaking the genuine joy felt by the whole nation, with the exception of a handful of half-crazy Radicals, at the success of our arms in Egypt, for something more than it really is. Apart from the consideration to which we have already alluded, that we are not yet clear of the Egyptian tangle, let the Radicals not lay the flattering unction to their souls that the nation has either forgotten or forgiven their past misconduct; or that the success, if so it turn out to be, of their foreign policy will stay the country from sternly recording its impartial verdict upon the other counts in the heavy indictment preferred against them.

DR. PUSEY AND THE ENGLISH CHURCH.

The solemn pageant which took place on Thursday in the ancient Cathedral Church at Oxford, when the remains of the revered EDWARD BOUVERIE PUSEY were laid to rest, was not only a tribute to the memory of his saintly life, but a record and a testimony of the triumph of that Divine Truth which he was, as we believe, raised up to teach. That vast assemblage, not merely by the imposing grandeur of its numbers, but much more when viewed with respect to the still more numerous sympathisers throughout the country which it so strikingly represented, was a living proof of the revival which, during the last half-century, has been making its way in the English Church. It is, indeed, writing "ancient history" to describe the condition of religious faith and practice amongst us before that epoch commenced. The contrast between the state of the Church then and her condition now is the measure of the work which, under Divine Providence, has been accomplished.

It is still, of course, too soon to estimate what the ultimate effect of that work will be; but Dr. PUSEY'S career has been so long, and the results of his work are, up to a certain point, so complete, that we are in a position to estimate what he has done for the English Church. Stated as briefly as possible, it amounts to this:—he has torn to shreds the Erastian idea that she is a mere creature of the State, having a creed and practice which are variable according to the State's demands. It is now seen and understood and believed, that what we mean by the "Church of England" is not a separate sect or denomination, which men may either join or not join at pleasure; which possesses a distinctive set of views or opinions, by agreeing to which men take up their membership in the society, and which, as a consequence of its union with the State, is liable to have its terms of membership revised or altered by the State's authority. Such a society—of course a purely human association, with nothing supernatural about it—could no doubt easily be formed and perpetuated; but the Church of England is distinctly not such a body. What, then, is the English Church? It is a particular portion, happening to be located geographically in Great Britain and her dependencies, of a visible, Divine, and world-wide Society, founded by CHRIST, governed by His delegates according to Divine Laws, and inspired by the abiding Presence of His Spirit, by which this Society becomes the mystical Body of CHRIST—the extension, in fact, of His Incarnation; and this extension is brought about by means of the Sacraments. Being indwelt by the Holy Spirit, this Universal Church can never err; she is the Divine Teacher, and, as such, the witness and keeper of the Holy Scriptures. Having a Divine Mission to men, the latter are not at liberty to join the Church or not to join it at will, or to choose whether they will believe or reject her Faith. "Whosoever will be saved, before all "things it is necessary that he hold the "Catholic Faith." Inasmuch as the English Communion is a local portion of the One Catholic Church, she is mystically united, by means of the Sacraments, with all other local portions of it. All baptised persons are, as St. AUGUSTINE teaches, of the soul of the Church, but only they are fully her members who maintain their union with her by means of the Sacrament of the Holy Eucharist. Visibly the union of the One Body has been broken, while mystical union remains: it ought to be an object to restore visible union to the Church. This scheme of teaching lays immense stress on the importance of the Sacraments of the Church. Both Baptism and the Holy Eucharist have been, as regards their doctrine, the subject of controversy in which Dr. PUSEY took part. The outward ceremonial of the Holy Eucharist has also been a matter of controversy; and Dr. PUSEY took part in that also. So that it is evident that much of what has been said in the public prints during this last week, as to the relation held by Dr. PUSEY towards what are called the "advanced" school of the High Church party, has been wholly beside the mark. Our contemporary the *Record*, in an able article in its yesterday's issue, from which we have printed some extracts, makes, what is, on the whole, and with due allowance for expressions which are characteristic of its point of view, a juster estimate than that of the majority of our contemporaries, and one which recognises the fact—for it is a fact—that the whole High Church movement, from its beginning until now, has been but one movement; and Dr. PUSEY was the leader of it. He was a Vice-President of the English Church Union—a fact which speaks for itself. It is no answer to say, that he did not, for instance, himself wear the Eucharistic vestments. We are not so sure of the accuracy of that rather glib assertion; but at any rate it is no secret that he approved of them, and that it was owing to his influence that

they were introduced at All Saints', Margaret-street.

Our aim, then, is to show that, from the very beginning, the teaching of Dr. PUSEY and his disciples has had a single aim and object—to bring into prominence the Catholicity of the English Church, and to build up the spiritual Life of its members. This is a work which will not end until the whole is leavened, and the ultimate goal reached—the visible Reunion of Christendom. But Dr. PUSEY's work for the English Church was complete in this sense, that the whole system of faith and practice which he inculcated, is at this present moment a living and energising thing, ever growing and extending itself, until it shall permeate the whole Anglican Communion.

DR. PUSEY AND OXFORD.

In a letter addressed by the Rev. F. H. GRAY, Rector of Hockliffe, to the *Morning Post* of Thursday, he expresses a strong hope that, should any preliminary gathering of friends take place after Dr. PUSEY's funeral, in order to discuss in what form his memory shall be preserved at Oxford, the completion of the buildings at Keble, and their adequate endowment, will not be lost sight of. He also deprecates the mistake of promoting two or three smaller schemes instead of uniting in one great effort.

On the latter point we fancy that there will be no difference of opinion. Churchmen will desire that one large scheme should be agreed upon for a Memorial to Dr. PUSEY, and they will also, we imagine, be of opinion that the best place for such a Memorial would be Oxford. The thought will at once occur to many, that Dr. PUSEY took a deep and special interest in certain works of mercy with which he was connected, and which are not situated in Oxford, and that his memory might best be honoured by carrying out his wishes with regard to them. Nevertheless, in spite of these considerations, the conclusion seems to be unavoidable, that no Memorial would adequately meet the wishes of Churchmen to commemorate PUSEY's name which was not distinctly connected with the venerable place where he spent his whole life. This being so, it remains to be considered what form the PUSEY Memorial in Oxford should take. One naturally thinks either of a College or of a Church. There scarcely seems to be an opening for a new College; but Mr. GRAY's idea of adding to Keble College would, no doubt, be perfectly feasible. Yet we are bound to say that it appears to us that any scheme of the kind is open to the fatal objection, that it would be of too small and insignificant a character. The name of Dr. PUSEY, it will be felt, ought to be honoured by some special Memorial of its own, not by a supplementary development of a Memorial to Mr. KEBLE. Hence it appears to us that, taking these things into consideration, and bearing in mind how earnestly Dr. PUSEY battled on behalf of retaining the influence of the Church over the University, the Memorial might well take the form of some institution designed to keep alive in the University the light of Catholic Faith and Catholic Practice.

We shall not presume to offer any detailed suggestion in the matter, being well content to leave the question to be settled by those who are well competent to decide it. Whatever course may ultimately be adopted, we are sure that the scheme for a PUSEY Memorial will meet with the warmest support of Churchmen generally.

Reviews.

ANGLICAN CEREMONIAL.*

Among the many claims on the gratitude of Churchmen possessed by the venerated leader who has just been called to his rest, not the least was his re-assertion of the Church's doctrine with respect to the Holy Eucharist. It was inevitable, as he himself acknowledged, that the teaching and acceptance of that doctrine should lead to a corresponding revival of the solemnities of Divine Worship. That the later movement was the logical outcome of the former—that ceremony grew out of doctrine—is scarcely denied in any quarter, least of all by the party who sought to silence Dr. Pusey, Archdeacon Denison and Mr. Bennett, as well as to suppress Mr. Mackonochie, Mr. Purchas and Mr. Ridsdale. The extract which we print this week from an article in the *Record* newspaper is evidence on this point. That the book before us should have reached a second edition is in itself a significant fact, and one which constitutes evidence of the success or otherwise of the united powers of the Public Worship Regulation Act, the Privy Council, Lord Penzance, the "Church" Association, abuse, misrepresentation, hired spies, and "bogus" parishioners, to put down elaborate ceremonial in the English Church.

Doubtless many English Churchmen will highly disapprove of a book of this kind, which, of course, represents in its entirety the views and customs of a very "advanced" school indeed. Whilst, however, bearing in mind that the full ceremonial here described forms the *maximum* of that which is contemplated by the compilers, we feel sure that there are many "moderate" men to whom a study of its pages will be very useful. Those, indeed, who believe that there exists a distinct sect—we beg pardon, "denomi-"nation"—called the "Church of England," which was founded three hundred years ago, and which owns no organic unity with the ancient Church of Augustine, and Lanfranc, and Anselm, and Thomas Becket, will scarcely find anything in it to merit approval. Others, however—and we believe they form a large class—who believe in the historic continuity of the old English Church from its first beginning down to the present day, will be at least interested in the results of an investigation which tends to show that in our Book of Common Prayer there still lives the spirit of those ancient service-books which deserve the veneration of all true English Churchmen.

Those who do not carry out, and never intend to carry out, all or any of the usages so elaborately described in this volume, may yet learn, if they are so minded, what it is that other men do, and why they do it. But especially we commend the book to the attention of any of the clergy who will be glad of suggestions which may help them to celebrate Divine Worship solemnly and devoutly, and in accordance with the spirit in which the service itself was framed. It is indeed sometimes roundly asserted that, for the due performance of the Prayer-Book services, it is unnecessary to seek for directions beyond the four corners of the book itself, and therefore that any reference to ancient usages is superfluous. If this were true, there could be no place for the work we are now noticing, or for any similar one. But it is not true. There is not a single Anglican clergyman who can affirm that in his public ministrations he is guided simply and solely by the directions of the Prayer-Book; and this for the good and sufficient reason, that on a multitude of points it contains no directions whatever. It may be noticed, in passing, that the men who, on the face of it, carry out, so far as it is possible to do so, the "four-corners-of-the-Prayer-Book" theory, are the well-abused persons who take their stand on the Ornaments Rubric, and perversely declare that it means what it says, neither more nor less.

We take it, then, that this much must be admitted:—First, that in the frequent absence of specific directions in the Prayer-Book, it is a necessity of the case that the prescribed mode of performing its services should be to a certain extent—or as we should ourselves maintain, to a large extent—supplemented from other sources; secondly, that, inasmuch as "the Prayer-Book is "a translation and abridgment of the old English "offices, it seems only natural and fitting," and, we may add, in accordance with the spirit of the Book itself, that these needed supplementary rules should be, not invented by each man out of his own head, but "drawn as far as possible from the "sources which supplied the offices themselves" (p. xiv.); thirdly, that the prevalence of what are really Puritan traditions in the mode of celebrating Divine Worship is really no argument whatever on the other side; especially in view of the historical certainty that, up to the time of the Rebellion, the ancient traditions had prevailed; fourthly, that the principle of introducing private devotions, for both priest and laity, into the service having been constantly conceded, the same considerations as those already mentioned justify the adoption by the priest of private prayers which have been sanctioned by the Church, and used by our forefathers, rather than those devised by individuals.

It is on these lines that the Editor of the volume before us has worked; and he expresses a hope, which, for the reasons already stated, we deem to be a well-founded hope, "that the book may be found "useful in many places in which nothing approach-"ing to elaborate ritual is ever known. The sim-"plest ritual," he continues, "may be correct as "far as it goes; that is to say, it may follow a "known rule"—a rule which, for those who follow his advice, is in accordance, not with foreign customs, but with English usage.

Of the book itself, whatever may be thought of the elaborate details of ceremonial to which it descends, we must acknowledge that it has been compiled with a reverent care and a pious painstaking which evidently spring from the conviction, that nothing—not even what might be thought the most trifling detail—is unimportant which concerns the Worship of God. The present edition has been thoroughly re-arranged and revised throughout, and has been increased, not only by much additional matter scattered up and down the volume, but by the insertion of new chapters on Matins and Evensong, and Funerals, and of an appendix of "Ritual Music according to the Use "of Sarum." The size is enlarged to royal octavo, which renders the book more serviceable at the Altar, and the arrangement of the pages is more convenient than it formerly was. We must add that the printing is the work of the celebrated "Chiswick Press," and—an important point—that care has been taken that the paper shall be tough in substance.

One interesting result, to ourselves at least, of a perusal of this book is that it tends to prove that many of our old-fashioned customs, which have been very widely, but not wisely, discarded during the last few years by so-called "Ritualists," under the impression that they were modern or Puritanical, are perfectly correct. For example, the almost universal use of red altar-cloths, &c., throughout the year, is clearly a tradition of the ancient usage (§§ 467-8). We wish a word had been said on behalf of the old-fashioned surplice, very long and very full, with long pointed sleeves, which is demonstrably of the identical shape anciently in use for centuries, and continued down to the present day, until some "ecclesiastical" tailor invented the ridiculous tight garment, like a pillow-case, now only too commonly seen. Even in Cathedrals this absurdity is sometimes permitted, in defiance of antiquity, in defiance of unbroken Anglican tradition, and in defiance of every known usage, Eastern or Western, at any epoch. The old Flemish pictures, as may be seen in the National Gallery, represent ecclesiastics in enormously full and long surplices. All old Italian pictures which we have ever seen, in which surplices or rochets are depicted, show them made with full pleats. So most certainly in Germany and Portugal, and so also in France, where the surplices are invariably of the fullest, however short they may be. In the East, so far as we know, all the sacred vestments are ample. The constant English tradition, as may be proved by an inspection of ancient brasses, illuminations, stained glass, and, carving, is entirely and absolutely in favour of full surplices. Of course they were not open down the front. We refer our readers to the plates given by Dr. Rock (*Church of our Fathers*) and by Mr. Chambers in his useful but badly arranged book (*Divine Worship*). As with surplices, so with Academical Hoods. The "hood should be of the proper academical pattern" (§ 385), says the Editor of this work. In Oxford itself, under the eyes of the University, we know of actually one church where the M.A. hoods used are literally worn inside out, upside down, of half the proper dimensions, and lined with the wrong colour. This is an extreme case; but still it is next to impossible to obtain an Oxford M.A. or B.A. hood of the right pattern without considerable trouble. Those now made are usually of wrong size and shape. The old-fashioned hoods, of capacious dimensions and hanging by a long string—the latter feature being, of course, modern—were perfectly correct; and that they were of traditional pattern could be proved by pulling them up over the shoulders; when they formed a tippet. Such a hood was always worn by Dr. (then Mr.) Burgon when Vicar of St. Mary's. We are glad that this book mentions the Black Scarf (§ 386), so absurdly confounded in these days with a stole, with which, of course, it has no connection whatever. We note that its origin is said to be traced by some from the black choral cope: we ourselves believe that it is derived from the fur almuce with two long tails in front, which in Warham's time had become a fur boar, in Laud's a black scarf lined with fur, and, a little later, a black scarf simply. While on this subject we may add that, inasmuch as the cassock and black "gown with strait sleeves" are the prescribed ordinary dress of the English clergy, it seems perfectly allowable that that attire should be used for such sermons as are not preached in the Communion Service. And as for bands, which are now nearly obsolete, they are in our opinion a most decent and comely, as well as cleanly, article of dress. All the French clergy still use them, the white ones of the Order of the Christian Brothers being very like our own. The use of Altar cushions—a small matter enough—is another instance of the survival of tradition. They were common in ancient times, and are certainly more seemly and more convenient than the usual abomination in "art metal work," called an Altar-desk (§ 4), which is often heavy and awkward, besides injuring the book placed on it. Certainly the old English tradition has been preserved in the use of the "fair linen cloth," which still obtains at Lyons (§ 445), and which, by the way, should be large and ample, not, as too often, a small snip of flimsy cambric with lace. The list of dimensions for Altar-linen, &c., on p. 90 is useful; so are the remarks on bread and wine on p. 44. The new "Temperance" Gospel savours somewhat of Manicheeism. We lately read of a church, and the published statement remains uncontradicted, where *zoedone* is used instead of wine. The chapter on Ecclesiastical Colours is full of interest. The ignorance prevalent on this and kindred subjects has alone made possible such an alarming exhibition as that of a "Ritualistic" clergyman in a tight surplice, with red hood turned inside out, and a pea-green stole:—all three vestments being utterly wrong, since no stole is needed at a choir office, and a green one never. Had these things been understood, we should have heard of fewer aggrieved parishioners; and it is undeniable that, in certain matters of ecclesiastical vesture, the traditions of the Church have been faithfully preserved by the Evangelical party.

We suppose there is something to be said for the retention, on p. 5, of the Prayer-Book rendering of the *Veni Creator*. Yet it would, perhaps, have been preferable to have given a more exact translation of it. There is an excellent one which is well known, though even that has been altered, for the worse, from the first shape in which many years ago it left the pen of Mr. Bramley, of Magdalen. As Mr. Bramley has, we believe, himself recently revised his translation, we hope an opportunity may be found for his publishing it. This, however, is by the way. It occurs to us that the Ritual Music, placed at the end of the book, might, with the exception of that part of it which relates to the Collect, Epistle, and Gospel, be with greater convenience incorporated in the body of the service. While on the subject of music, we note the praiseworthy order of the Council of Cambrai (1565) to the effect that the music of the Creed should be "simple without repetition, and such "that it does not make it difficult to understand "the words" (p. 47). We find the directions for the Ablutions (§§ 244, 290) rather awkward in practice: the method given by Dale is certainly simpler. The statement at the end of § 194 seems to require modification as regards the Altar-Cross at least if Dale is to be trusted. His work, by the way, is quoted several times, and Baldeschi's very often; but neither of them is mentioned in the Table of Books on pp. 147, 148. In that list we should also have been glad to meet with the names of the Missals mentioned as "exhibiting fifteen different Uses of as many "French dioceses." Incidentally we get the names of twelve French Uses on p. 145. We also venture to suggest that, as the Feasts of St. Barnabas and the Conversion of St. Paul (p. 136) are, in our present Prayer-Book, treated in exactly the same way as are the other Feasts of Apostles, they have been virtually changed from Simple Feasts into, at least, Inferior Doubles. This applies to the Feast of the Conversion all the more strongly, because our Kalendar no longer mentions St. Paul with St. Peter on June 29, so that his only feast commemorated is that of his Conversion. On p. 80, the statement at the end of note *s*, about the use of the pall at Lyons, is not quite precise, as may be seen by a reference to the top of p. 133. We agree with the direction given in § 215, but the second reason, given in a note below, seems inconclusive. Again, the opinion, so emphatically expressed three times (§§ 206, 358, 374), as to the position of the sermon, does not appear to us to be quite warranted. If the Holy Eucharist is made the principal Morning Service, we know of no reason why the sermon should not be preached in the middle of that service, soon after the public reading of the Gospel for the day. Once more we have to suggest that, from the point of view of ordinary reverence, the exception made in § 226 (compare 242) is quite inadmissible, whatever the Sarum or any other rite may say to the contrary. In § 384 we should add "and stole." On § 402 we may remark, that we recollect at Beauvais seeing a couple of small acolytes sitting on one long seat with the officiant. Their feet, by-the-bye, were well off the ground, their legs sticking straight out in front, which had a droll effect.

And now, after picking these small holes in an admirable book, we are able to offer confirmatory evidence as to two points. The rule given for the order of a Procession (§ 435) is curiously illustrated by a carved representation of a procession in the south window of the chancel of Dorchester Abbey, Oxon. The other point is as to the act of reverence described at the top of p. 132. We have seen, within the last two years, several old-fashioned French clergy use such a movement: we recollect it especially at Rouen and Coutances. At Amiens an exceedingly gentle bend of the right knee, the body falling very slightly backwards, is used by the boys in place of a bow.

We notice a few misprints, besides those corrected in the list of Errata. We append a list of corrections:—P. 56, line 2 from bottom "proxi-"mio" should be "proximo"; p. 75, line 7 from bottom "Coûtance" should be "Coutances" (as it is given on p. 145, line 8); p. 78, line 15 from bottom "s'asseloit" should be "s'asseoit"; p. 82, line 27, "cover" should be "over"; p. 83, line 15 from bottom, "then and" should be "and "then"; p. 84, line 11 from bottom, "de ce "crucem" should be "de se crucem"; p. 102, line 13 from bottom, "has drank" should be "has "drunk;" p. 104, line 11 from bottom, "coutume" should be "coûtume"; p. 109, line 9, "has "drank" should be "has drunk"; p. 113, lines 5 and 7 from bottom, in both cases "thuriféraire" should be "thuriféraire" (as it is rightly printed just above); p. 118, line 8 from bottom, "avoit" should be "avoir"; p. 121, lines 15 and 20, in both cases "cross-bearer" is printed with the long *s* doubled; p. 126, last line, "31" should be "1531"; and p. 131, line 15 from bottom, "finistro" should be "siuistro."

SOME REVIEWS AND MAGAZINES.

Blackwood is hardly up to its high mark this month. The miserable career of the actress Rachel is a poor subject to begin with; and Birnam Wood, though very well described, is not so astonishing in the picture as it seemed to Macbeth on the march to Dunsinane. "The Coming of the "Mahdy" loses much of its interest in the ignominious exodus of Arabi Pasha. "Colonel "Ferguson's Career in the American Revolution" is well enough as a military episode, and in the annals of soldiers of fortune there are doubtless "fifty more as good as he." "The Ladies Lin-"dores" go fairly on; beyond that Torrance is an unspeakable brute, we do not see what he is at. It will come in time, no doubt; these serial novels cannot be effective in every part. "The Lights of "*Maga*" introduce the Ettrick Shepherd in a more substantial form than he holds in our recollections of the *Noctes:* more instructive if not so amusing. But, after all, Christopher North gave us the best of him in pathos as well as humour. His cheating the omniscient Jeffrey into praising as an original Jacobite relic a lilt "of his own composure" was a rich recompense for the ignorant sarcasm of the *Blue and Yellow*. The political article is quite of the old stamp. Among the curiosities of British Politics none is more ludicrous than the strange Humour of the present House of Commons—and for that matter apparently of the constituencies—in

* *Notes on Ceremonial: The Order of Holy Communion, with Prayers and Rubrics from the Sarum Missal, and Ritual Directions for Choral and Plain Celebrations of the Holy Eucharist, Solemn Evensong, and Funerals.* Second Edition, revised and enlarged.—London: Pickering and Co., 1882.

accepting as an infallible leader and statesman a Premier who could never lead, and in the longest political career of any man now living never once succeeded in anything but a Budget. Mr. Gladstone is the author of many heroic measures in Ireland, the Colonies, and elsewhere; but no one of them ever fulfilled the promise of the legislator. He is now for a moment saving his Ministry by doing all that he reviled in Lord Beaconsfield, with less success and a larger expenditure of blood and treasure. He hopes to redeem his disastrous conciliation of Ireland by a further confiscation and the most rigorous Coercion Act ever passed in modern times. After bringing the Anglo-French Control in Egypt to grief, in the vain hope of getting his pet Commercial Treaty from M. Gambetta, he has had to solicit in vain the European Concert which Lord Beaconsfield secured without difficulty; to make the war which his rival prevented, to bring the Indian Army into the field instead of to Malta, to bombard Alexandria, conquer Egypt, and—last pitch of degradation—to sue to the "unspeakable "Turk" for his alliance and not obtain it! We shall yet see him making a secret convention with Turkey and following Lord Beaconsfield to Berlin with a very different result. The income-tax is at 8d. and will probably mount to a shilling next year; but there are "signs of improvement" in Ireland—the harvest is turning out well and Sir Garnet Wolseley has won a brilliant victory in Egypt. *Ergo*, Mr. Gladstone is the greatest statesman of the age, and the House must accept the *clôture* in October. Was there ever such an example of the power of talk?

The *Nineteenth Century* has had its best articles fully noticed in the daily journals. We need say nothing of Mr. Tennyson's poem further than that we like it better than the last. In fact, it has much of his pristine excellence, and is quite worthy of Virgil, whom we like to see written again with an i. Mr. Wilfrid Blunt's ingenuous tale of the Egyptian Revolution has had scant justice from the British public *inter arma*, and will be despised in the hour of conquest. We have no doubt of his amiable illusion; but there is much that requires investigation in the early dealing of the Commissioners with Arabi, and the omission from the papers presented to Parliament of some communications which, in our ignorance, seem to point at the old Liberal game of encouraging Nationalists and leaving them in the lurch. The article on the Parisian Newspapers (as we have before pointed out) is seriously defective. The country gentlemen are likely to find Mr. Gaskell's vaticinations too true. We are apt to forget that Cassandra was a true prophet. Cardinal Manning's plea for the Parliamentary oaths points to one of the greatest dangers of a Liberal Government. Only a few consciously attack the altar and the throne; but many do it unconsciously under the party cry, and do not find out their mistake till it is too late. Mr. Gladstone has no sympathy with Atheism, but he will talk himself and others into giving it a voice in making laws for Christians, on the plea of religious liberty, of which it is the arrogant and insatiable enemy. Mr. Bradlaugh cannot enter the House without trampling on the religion of every other member. He avows this object in every speech, and why should he not prosecute it when victorious? "Count Cavour in Ireland" is still worth reading, if only to show that Irish agitators invariably aim at the wrong thing, and are their own worst enemies. The Repeal of the Union means reducing Ireland to a province, and though a blessed relief to the British Parliament, and the best thing for Ireland, if she could be got to think so, it is not what the Irish want. The other papers are "Exploration in Greece," by A. S. Murray; "Natural Religion," by G. A. Simcox; "The Laws of War," by M. Emile de Laveleye; "Merton College," by the Warden; and the "Temperance Movement in Russia," by Madame Novikoff.

MISCELLANEOUS NOTICES.

We have received the third volume of *A Popular Commentary on the New Testament* (T. and T. Clark), edited by Dr. Philip Schaff, of New York, containing the Epistles of St. Paul as the title-page informs us, but excluding that to the Hebrews, as though this had no claim in any way to be considered as an Epistle of St. Paul. This piece of dogmatism is perhaps due, in some respect at least, to regard to the size of the volume. In the table of the contents of the first volume the reader is promised a commentary on this Epistle as one of "the Catholic Epistles," which it can hardly be considered. It is less Catholic indeed, in most respects, than any of the other Epistles of the Apostle with the exception of the personal ones addressed to St. Timothy, St. Titus, and to Philemon. Apart from this we have little to except against. We meet with well-known contributors, the Dean of Wells, and others whose names have already figured on the title-pages of half a dozen similar Commentaries and whose work is, so far as we have tested it, equal to their contributions to those earlier volumes. One feature in the Commentary is not agreeable: it gives—as if the change could not be contested—the readings in the Revised Version as "better" than the Authorised Version, which certainly in the main they are not.

The Coward Science: An Answer to Professor Owen (Hatchard), by Charles Adams, is the official answer of a Society for the Protection of Animals from Vivisection, dealing with the assertions of vivisectionists in a somewhat trenchant spirit and angry tone. The facts, however, adduced by Mr. Adams are worthy of the consideration of those who may yet have to suffer from the brutalisation of society through the tortures, whether useless or useful, of the brute creation.

A small volume, well adapted for family reading and for interesting the young in the Collects contained in the Book of Common Prayer, has just been published under the somewhat lengthened title of *Collects Exemplified; being Illustrations from the Old and New Testaments of the Collects for the Sundays after Trinity, &c.* (Kegan Paul and Co.), edited by the Rev. Joseph Jackson. The volume amply fulfils the promise of its title. Without containing anything absolutely new, the anonymous author has collected from several writers the materials for an interesting and well-arranged volume which will impress vividly upon the minds of the young the teaching of the Collects for the Sundays after Trinity.

We find that we were under a misapprehension when we assumed last week that the present September was an exception to the general rule, that each new month is marked by the commencement of a new serial by Messrs. Cassell. We overlooked in their large bundle of periodicals the first number of a reissue of the *Arabian Nights*, which is to be completed in sixteen sixpenny parts. The text is based on that of M. Galland, with all objectionable matter expunged, and a profusion of illustrations add to the familiar attractions of our old friend. We need hardly say that there are few books which offer greater opportunities to the artist, and especially to the weird imagination of M. Doré, who is more at home with such subjects than with those to be found in the pages of Milton. If we may judge from a first number, these opportunities have been taken advantage of. The geni, twice the size of the greatest of giants, who appeared to the fisherman, may be taken as a specimen, and he is terrible enough to satisfy the most exacting of youthful students, but the fair story-teller herself hardly comes up to our ideal Sheherazade. There are already so many editions in circulation that we should hardly have thought it worth while to venture upon a new one; but if there happens to be a house in England in which the *Arabian Nights* are not to be found, a splendid opportunity of repairing the omission is now presented to the head of it.

The Proprietors of the *Graphic* have issued a *Bird's-eye View of Cairo* and the surrounding country to Ismailia and Zagazig, which will be found most useful to those who desire to study the locality of the recent battles.

Mr. Charles Mackeson sends us his *Official Programme of the Church Congress*, 1882. No one ought to go to the Derby Congress without it: it is indispensable. There is here simply everything one can wish to know—a Map, Railway Timetables, Church Services, Hotels, and Restaurants, and much more besides.

DOUBLE ACROSTIC.

A prize of £3 3s. in money will be given at the end of each quarter to the solver of the greatest number of our Double Acrostics during the thirteen weeks. Solutions must reach the office not later than the Monday week ollowing the date of publication, and must be signed with a distinct pseudonym, of not inordinate length. Ties will be guessed off the following quarter. Solutions must be addressed Acrostic Editor, *John Bull*, 6, Whitefriars-street, Fleet-street. Alternatives allowed to the number of three: anyone sending more to a single light will not be credited. In the case of a quotation, the word intended by the author must be given, even if others should answer the sense of the light.

ANSWER TO DOUBLE ACROSTIC, No. 3.

(Twenty-seventh Quarter.)

1. S amuo	L
2. E rat	O
3. A lmon	D
4. S wa	G
5. I lluminat	I
6. D unca	N
7. E ndin	G

Note.—Light 1: Byron's *Saul*. Light 6: *Macbeth*, Act I., Scene 7.

Correct solutions have been received from Bab, Bruce, Chestnut, Cave Lupum, Conjecture, Cousins, Dunstan, Etak, Greenland, Hadji, Hampton Courtier, Iris, Jib, Katydid, Kiddle-a-wink, Kenmore, Knole, Lance, M.A.E.B., Maud, Noremac, Ouvrière, Puss-cat-mew, Peewit, Persevere, Pegasus, Roslyn, Roma, Sarina, Spero, Wylmcote, X, Zulus, and Zenobia.—34 correct, 23 incorrect; total 57.

Mrs. Mums.—The Editor regrets that he cannot see his way to allowing "Benevolence," which sees much of the saddest side of life. He hopes Mrs. Mums will not be discouraged by one or two incorrect solutions.

None of the proposed alternatives to "Ensign" can be accepted.

DOUBLE ACROSTIC, No. 5.

(Twenty-seventh Quarter.)

Proem.

My second conquered by a generous foe;
Blest with my first along new paths may go.

1.

"When the white light waketh,
Boy! the church-bell chime."
And in the dreary winter morning thrice
The little server rang the bell for this.

2.

A pleasant spot as most folks will agree,
By Thackeray raised into a Bishop's See.

3.

Full well has this its duty done,
And thanks from Englishmen well won.

4.

A landlady, of whom we chiefly know
The Adelphi was her sphere when here below,
"A mother herself," and loved to tell folks so.

5.

Things in heaven and earth, sun, moon, weather, wine,
A Yankee with me will try to define.

VERNON SEMPER VIRET.

LITERARY AND OTHER NOTES.

It has been foolishly said (remarks the *Athenæum*) that the poetic inspiration of nature was unrecognised in landscape until Turner developed it before the eyes of a wondering world. It is true that Turner, by favouring certain almost melodramatic modes of expression, made the sentiment of rocks, waters, clouds, and sunlight more obvious to ordinary observers, and thus vastly enlarged the number of those who sympathise with natural beauty. On the other hand, he must know but little of the achievements of some of the best Dutchmen of the seventeenth century, to say nothing of the Italians of the preceding age, who has failed to discover the delight men then took in pathetic landscape. Even the icy pictures of Backhuizen manifest sympathetic power to deal with the pathos of tumultuous skies and turbulent seas. The skies of Wouvermans are often enchantingly beautiful, although his land views are tame, if not mechanical. The ragged woodlands and sandy heaths of Hobbema—the banks, ruddy gravel pits, and sunlit roads of Huysman—the torrents of Ruysdael—the panoramas of De Koningh—the silvery coast scenes and sleeping seas of Van de Velde, are each and all proofs of the existence of fine perception of landscape inspired by sentiment in the artists' minds. Each of these painters hackneyed his motives and made a traffic of his art, but these facts, so far from showing that the pathos of landscape was not recognised in his day, distinctly prove how popular and widely recognised it was.

The fourth centenary of the birth of Raffaelle is to be celebrated by the erection of a monument of the "Divino Pittore" on the Piazza Maggiore at Urbino, in front of the Ducal Palace. There is to be a competition for the commission, and an exhibition of models is to be opened at Urbino on the 400th anniversary of the birth of Raffaelle, March 28, 1883. The models should be sent in a month before. Three prizes are offered for the best designs.

Among the considerable works of "restoration" which have been in progress of late on the Continent are the operations performed on the great church of Basle, a fine Romanesque building, erected during the reign of the Emperor Henry II. The western towers, which are conspicuous in the landscape of that region, are now not only thoroughly repaired, but have been deprived of all their venerableness and pathetic interest. They are said to have been in a much-neglected condition. It is proposed to imitate at Berne the achievements which have robbed Cologne Cathedral of all its history and charm. Berne Cathedral is soon to be put into the hands of the restorer, who is to carry out the original plan of this edifice as designed in 1421, and, among other things, finish the tower.

Mr. Morris, in his recently delivered lectures on the lesser arts, thus magnifies his office, not as a poet, but as a decorative artist:—"Now, as these arts call people's attention and interest to the matters of every-day life in the present, so also, and that I think is no little matter, they call our attention at every step to that history, of which, I said before, they are so great a part; for no nation, no state of society, however rude, has been wholly without them; nay, there are peoples not a few, of whom we scarcely know anything, save that they thought such and such forms beautiful. So strong is the bond between history and decoration, that in the practice of the latter we cannot, if we would, wholly shake off the influence of past times over what we do at present. I do not think it is too much to say that no man, however original he may be, can sit down to-day and draw the ornament of a cloth, or the form of an ordinary vessel or piece of furniture, that will be other than a development of or degradation of forms used hundreds of years ago; and these, too, very often, forms that once had a serious meaning, though they are now become little more than a habit of the hand; forms that were once perhaps the mysterious symbols of worship and beliefs now little remembered or wholly forgotten. Those who have diligently followed the delightful study of these arts are able as if through windows to look upon the life of the past:—the very beginnings of thought among nations whom we cannot even name; the terrible empires of the ancient East; the free vigour and glory of Greece; the heavy weight, the firm grasp of Rome; the fall of her temporal empire which spread so wide about the world all that good and evil which men can never forget, and never cease to feel; the clashing of East and West, South and North, about her rich and fruitful daughter Byzantium; the rise, the dissensions, and the waning of Islam; the wanderings of Scandinavia; the Crusades; the foundation of the States of modern Europe; the struggles of free thought with ancient dying system—with all these events and their meaning is the history of popular art interwoven; with all this, I say, the careful student of decoration as an historical industry must be familiar. When I think of this, and the usefulness of all this knowledge, at a time when history has become so earnest a study amongst us as to have given us, as it were, a new sense; at a time when we so long to know the reality of all that has happened, and are to be put off no longer with the dull records of the battles and intrigues of kings, and scoundrels;—I say when I think of all this, I hardly know how to say that this interweaving of the Decorative Arts with the history of the past is of less importance than their dealings with the life of the present; for should not these memories also be a part of our daily life?"

M. Tourguenief's numerous admirers will be delighted to hear that a decided improvement has taken place in his health. One of his friends who paid him a visit last week at Bougival, near Paris, where he possesses a charming *dacha*, or summer residence, on the slope of a hill crowned by shady woods, found him able to move about a little, and to converse as brilliantly as ever. He is for the present restricted to a milk diet; but he looks forward to a return to an ordinary fashion of life, and even to a possible visit to Russia next year. The novel which he was to have finished this summer has been laid aside for the present, but his visitor found him engaged upon a shorter story, which will probably appear in the *Vestnik Evropy* of St. Petersburg. Another well-known novelist has been of late seriously ill. M. Erckmann, who now resides at Toul, in Lorraine, was attacked some time ago, first by jaundice, then by gastric fever. A fortnight ago his life was in danger But a change for the better took place on the 6th inst., and it is to be hoped that he will soon be convalescent. Since the annexation he has lived away from Alsace, but it is expected that he will pay his native country a visit next year. M. Chatrian was at Toul three weeks ago, but he is now in Paris superintending the rehearsals of "Madame Thérèse." —*Athenæum.*

Mr. Stanley is shortly expected in Europe. His work on the Congo has evidently been of the most arduous nature. He has placed seven steamers on the lower river, founded four factories on ground formally ceded by the native kings, and constructed roads past the cataracts. There can be no doubt that the road along the river, which Stanley has chosen after mature consideration, is far preferable to the route recently suggested by M. de Brazza. The latter may present fewer physical obstacles to the railway which the French explorer proposes to construct to Stanley Pool, at the head of the cataracts, but it is considerably longer, and, worst of all, leads to a part of the coast where communication with the land is only possible in surf-boats. Compare with this the noble estuary of the Congo, accessible at all times to vessels of the largest burden.

Some further particulars of the long labour of cataloguing which Mr. Algernon Graves has nearly completed will be welcome to students of English art-history. The MS. series, from 1760 to 1880, consists of twenty-nine folio volumes, containing 25,600 pages, divided as follows:—Royal Academy, ten volumes; Society of British Artists and British Institution, ten volumes; the Society of Artists and Free Society, three volumes; the Old Masters' Exhibition, four volumes; Old Masters' Drawings, one volume; Modern Drawings, Loan Exhibitions, one volume. Every professional or amateur artist who exhibited a work or works since 1760 is registered in alphabetical order, with a complete list of his contributions and every change in his address inserted after his name. By careful double checking of each entry Mr. Graves has been able to correct the very faulty indexes of the catalogues and trace each work to its owner. Few persons are aware of the reckless manner in which the indexes used to be prepared. In many cases painters and all their contributions were omitted, although as many as half-a-dozen examples were described in the bodies of the catalogues. This occurred frequently in respect to unknown painters; but the most conspicuous example connected with a painter of renown concerned Turner, two pictures by whom were found by Mr. Graves not indexed, and consequently not included in Rodd's list. They were, of course, omitted in the faulty reprint of Rodd in Mr. Thornbury's *Life of Turner*, and in other works on the painter, the authors of which relied on the indexes of the catalogues of the exhibitions. Great want of care has been shown by everybody in the apportionment of initials to the names of painters, especially with regard to members of families having the same surnames. With regard to the Landseers, of whom not fewer than six were exhibiting at the same period, our own experience has revealed to us the blunders of the indexes and enables us to appreciate highly the value of Mr. Graves's emendations. Of the indexing of portraits we have already spoken. Mr. Graves is completing a condensed dictionary of the names of all the artists exhibiting, probably more than 20,000, comprising the most useful information concerning them in one line, and showing not fewer than 15,000 names not in any other dictionary. At the 122 exhibitions of works by living artists at the British Institution and Society of British Artists, 1806—80, there were 78,352 works; of these 247 were by unknown or anonymous persons. The remainder were produced by 7,003 artists, among whom were 890 unmarried and 253 married ladies. Of the total number, 28,828 appeared during the sixty-two years of the Institution, and 49,524 at the sixty gatherings in Suffolk-street. The latter does not include the recent winter exhibitions. With great liberality Mr. Graves intends to leave the results of his prodigious labours to the Print Room, and he never hesitates to make them available by inquirers of the present time.—*Athenæum.*

THE WORCESTER EXHIBITION.

Mr. George Scharf contributes to the *Athenæum* a very interesting notice of the Worcestershire Exhibition of Fine Arts, Industries, and Historical Objects, from which we make the following extracts:—

"Many objects of importance have recently been added to the Fine-Arts Court, and considerable changes have taken place in the section of Art Needlework and Tapestry, under the superintendence of Lady Alwyne Compton. In the latter, in accordance with a preconcerted arrangement, a magnificent series of ecclesiastical vestments and embroideries was withdrawn to make way for lace, which is of great excellence.

"Very recently the portrait of Lord Beaconsfield by J. E. Millais, R.A., was added to the collection, having been lent by the Right Hon. W. H. Smith. The picture has improved in general effect since it was exhibited to the public at Burlington House. It is mellower, and the glaring red colour of the lower lip seems advantageously subdued. Few historical pictures of any consequence have been added since the commencement, and in this department it must indeed be admitted that the gathering does not shine conspicuously.

"But the exhibition as a whole is one eminently deserving of attention. The great liberality shown by the wealthy possessors of works of art in freely lending them is not likely ever to be repeated on the same magnificent scale. The well-known private galleries of art and historical portraits, for which the county of Worcester is so distinguished, have been freely placed at the disposal of the Fine Arts Committee; and it will suffice to mention the names of the Marquis of Hertford, Earl Beauchamp, Earl Somers, Lord Northwick, Lord Lyttelton, Lord Hampton (Packington), Sir F. Winnington, and Sir Edmund Lechmere to guarantee the superior quality and historical interest of the artistic treasures now, and for only a short time longer, on view. The larger full-length portraits, many of them in cumbrous frames, are placed in a very imposing line on both sides of the central division. Many of these are official dignitaries in scarlet and embroidered robes;

but near the entrance are two very quaint Elizabethan portraits of thin-legged gentlemen, with enormous ruffs. They are contributed by Lord Hampton, and represent Sir John Packington, the sturdy favourite of Queen Elizabeth, and Sir John Packington of Hampton Lovett, befriended by Henry VIII., who bestowed upon him the monastic building which has now developed into the mansion of Westwood Park. The latter picture is a curious piece of costume, but apparently later than the date of 1560, at which time this worthy is said to have terminated his mortal career. A very different portrait from these, but still connected with the Packington family, is one on the same wall, calculated to awaken a warm interest in readers of the *Spectator*. It is the portly and benign figure of Sir John Packington, the fourth baronet, traditionally believed to be the person from whom Addison drew his immortal Sir Roger de Coverley. He is exhibited in an ample flowing wig and cravat, with long falling lace ends, and ruffles of the same material, enveloped in a rich brown mantle of many folds. The benevolent but complacent countenance is well rendered by the pencil of Riley. This portrait is contributed by Lord Hampton. Another, a full-length bearing the same name, and contributed by the Corporation of Worcester, is scarcely recognisable as representing the same individual. It is attributed to an artist named Shuter, and is the essence of vulgarity. The knight is here attired in a long wig, with the pseudo-classical peculiarities of costume in vogue at the end of the seventeenth century. Two fine pictures, full-lengths of Sir George Winter and his wife, are placed between them, and help by their excellence to moderate the violence of the contrast. These two pictures of comparatively unknown characters are fine specimens of the period of Van Dyck, the figure of the lady being quite worthy of the master; that of the gentleman is disfigured by a curious arrangement of legging between the top of his boots and his knees. Another Packington portrait lent by Lord Hampton is that of Dorothy, Lady Packington, a picture of the middle of the seventeenth century, representing a young lady seen to the waist, wearing her rich dark hair in ringlets and a white satin dress partly covered with a pale blue drapery, which she supports with her right hand. To this lady has been attributed the composition of 'The Whole Duty of Man.'

"Lord Northwick is a liberal contributor from Northwick Park, and his pictures are of the most varied character. The 'Presentation in the Temple,' attributed to Giotto, and a pleasing little scene from the story of 'SS. Cosmo and Damian,' a small long predella picture by Angelico da Fiesole, are excellent specimens of the early Italian school. A complicated picture of the early Flemish school, 'The Mass of St. Gregory,' exhibits a singular variety of saints and emblems crowded together. The elaborate workmanship of the dresses and ornamentation is characteristic of the early fifteenth century. No gilding is introduced in the picture, excepting upon a large flat round nimbus to each saint, the flames of the burning candles, and on the shield of arms held by St. Gereon at the left extremity of the picture. A very impressive half-length portrait of an Italian ecclesiastic, called 'Cardinal Fisher,' holding a square red birotta, is a fine specimen of the school of Pontormo in grandeur of style and rich brown well-massed shadows. Two full-length standing figures of a boy and a girl in courtly dresses are more correctly designated 'Prince and Princess of Orange' (the parents of our William III.) than attributed to Van Dyck. The heavier shadows incline nearer to Honthorst. Two half-length figures of warriors in armour, with very marked countenances, are erroneously named 'Prince Rupert and Prince Maurice.' They are, in fact, the Earl of Newport and Lord Goring. A similar picture may be seen at Knole, in Kent.

"A stately full-length of the beautiful Duchess of Argyll is in fine condition, and contains one of Sir Joshua's rich landscape backgrounds. The well-known engraved picture, by Sir Joshua Reynolds, of Warren Hastings seated at a table, appears somewhat pale, but the forms are admirably modelled and the shadows rich in tone. It is almost difficult to reconcile the youthful features in the portrait of this Worcestershire worthy (he was born at Daylesford, a property which he eventually succeeded in obtaining, and where he closed his chequered career) with others of a later period by Zoffany and Abbott, which are also in this exhibition, contributed respectively by Colonel Davies, of Elmley Castle, Pershore, and by Mr. W. H. W. Hastings, of Malvern.

"Lord Hertford contributes a rich store of portraits that had till recently remained in London, and which now have been removed to Ragley. There are several Conway portraits, and a very quaint picture of the Countess of Hertford, afterwards Duchess of Somerset, wearing a pointed black hat and a basket on her arm, attributed to Hayman or Hogarth, but worthy of neither. The well-known standing figure of Horace Walpole, resting his cheek on his right hand, by Sir Joshua Reynolds, is here. It is ghastly pale, with very dark shadows. The eyes are intensely black. Lord George Seymour as a boy, on the contrary, is one of Reynolds's freshest and best preserved portraits. Mrs. Robinson (Perdita) in hat and feather is a lovely Sir Joshua, with an effective combination of pure black and white. 'Van Helmont, the Chemist,' attributed to Lely, is of very superior quality, singularly rich in tone, and one of the most impressive portraits in the collection. A large and rather pretentious picture of the 'Garden of Love,' by Rubens, calls to mind the exquisite smaller versions at Dresden and Madrid, in which variations occur. This is roughly painted on canvas, and exhibits a crowd of people in the porch, with the statue of Venus on the fountain seated. A standing figure, nearly full length, in amber-coloured satin and called 'Nell Gwynne,' belongs to one of Lely's well-known costumes, and may be seen at Savernake and in the National Portrait Gallery, with the countenance of Barbara, Duchess of Cleveland. The face here is not that of Nell Gwynne, nor is the building held in her hand 'a model of Chelsea Hospital,' as stated in the catalogue. It is simply the conventional tower of St. Barbara, in which character, holding also the palm branch of martyrdom, the lady is represented. 'Lady Cheeke' is a very good Lely portrait contributed by Lord Windsor, who shows also a clever picture by Ferneley, a skilful animal-painter, of the 'Quorn Hunt.' Lord Windsor's group entitled 'The Kitcat Club' shows an assemblage of ugly-looking persons of the time of Queen Anne, but not any of them to be identified with the eminent characters connected with the celebrated club at that period. Of the beautiful Misses Gunning there is nothing really striking. The two pictures by old Morland of a girl ironing and a girl washing, arbitrarily associated with the names of Mary and Elizabeth Gunning, are interesting as the productions of Henry Morland and well known by the engravings. A charming crayon of Maria Countess of Coventry is lent by Mrs. W. Coventry.

"Lord Lyttelton contributes several pictures of historical interest, many of which were seen at the great loan exhibitions in London of 1867 and 1868. It is to be regretted that the error observed during the Portrait Exhibition at London, 1866, in describing the full-length figure of Sir Edward Lyttelton, Keeper of the Great Seal, who died in 1641, as 'Judge Littelton, author of the *Tenures*, who died in 1481,' has been repeated on the present occasion. The Hagley picture is known to be a copy by Arthur Pond in the last century after Van Dyck. The mistake may have been caused by the engravings in Nash's 'Worcestershire,' where portraits diversely named really represent the same person. An admirable portrait of the late Lord Lyttelton by Mr. George Richmond, R.A., is one of the most successful productions of modern portraiture, considering the peculiarities of the original subject. Sir Edmund Lechmere contributes three Rembrandts, one of which is 'The Vision of Daniel,' which formerly belonged to Sir Joshua Reynolds. An excellent Opie, entitled 'The Lovers,' represents a young soldier in scarlet uniform persuasively addressing a young lady in white, sitting in a garden. The figures are the size of life and nearly seen full length. The forms, expression, and sentiment are far more refined than are usually to be met with in the works of this painter. This picture comes from Hadzor, the residence of Mr. Galton, who also contributes a fine specimen of Nicholas Maes, 'St. Anne teaching the Virgin Mary to read.' It consists of two figures the size of life, a scale very rarely adopted by this painter, and will be remembered as having held a prominent position in the Manchester Exhibition of 1857.

"One of the leading features of this exhibition is the very extensive and valuable collection of portraits of the Bishops of Worcester arranged as nearly as possible in chronological order. To this the Universities of Oxford and Cambridge, the Bishops of London and Worcester, and the Deans of Westminster, Canterbury, and Worcester, are large contributors. In connection with this series may be named a fine and not generally known portrait of Archbishop Juxon, who was eleven years Dean of Worcester, painted by Sir Peter Lely. It is the counterpart, with exception of the countenance, and alteration in colours of curtain and table-cover, of one in the present exhibition of George Morley, Bishop of Winchester, lent by Christ Church, Oxford. Another portrait contributed by Christ Church is the famous one of Samuel Butler, author of *Hudibras*, who was born at Strensham, in the county of Worcester.

"Among the modern pictures will be gladly welcomed Sir Frederic Leighton's 'Elisha raising the Widow's Son,' 'The Shadow of Death,' by Holman Hunt, 'The Death of Sarpedon,' by Richmond, jun., and 'The Rider on the White Horse,' by G. F. Watts, followed by a noble series of modern portraits by the last-named artist, which were recently seen at the Grosvenor Gallery. There is also in the same department the very powerful portrait, by Mr. Ouless, of Sir R. Paul Amphlett, in scarlet robes. An excellent idea, but rendered abortive by the clumsy manner in which the materials were arranged, is traceable in the assemblage of old English furniture, musical instruments, kitchen utensils, and garments, meant to realise a Worcestershire house of the seventeenth century. A magnificent collection of Sèvres china and Limoges enamels has been lent by Earl Beauchamp, and the Earl of Dudley contributes a choice selection of old Worcester porcelain. In addition to these may be named a fine rosewater dish of Limoges enamel, by P. Courtois, the property of Sir Edmund Lechmere, and an instructive series of Worcester ware, lent by Mr. Frederick Bodenham."

THE MONEY STANDARD OF ART.

One of the oddest results of the current fashion in restheticism is a certain curious change of front which it has brought about in many of our sublimest artistic authorities. In the old days before culture had yet become fashionable, when the good easy Philistine was still permitted to paper his walls with scattered bunches of red roses and to cover his floors with bouquets of purple-spotted lilies, all the preachers of art used to descant upon the necessity for introducing artistic conceptions into simple things, for making every part of life equally beautiful and equally æsthetic. Too much care, they used to say, could not possibly be bestowed upon a brown stone jug or an earthenware pipkin: the true artist will be as particular in the choice of his chintzes and his teacups as in the selection of his Masaccios and his Gerard Douws. So long did they go on hammering persistently at this central idea—the æstheticising of ordinary industrial art—that at last the general public of producers and consumers began slowly to wake up to the desirability of a new departure in the prescribed direction. The new departure was "inaugurated"; and, after a short time, we really got a great many pretty things supplied to us at very reasonable prices indeed. There was much accompanying affectation and extravagance about the movement, no doubt—it is natural to "movements" to beget extravagance: there was too exclusive a devotion to certain chosen shades of red and green, too decided a mannerism, too many marks of a school which grew almost into a sect with its esoteric dogmas and its unquestioning devotees. There were real Bunthornes in abundance, closely followed by real Lady Janes. But at bottom, apart from all the extravagance of the new Euphuists and Della Cruscans, there was a serious core of earnest endeavour to make ordinary handicraft more beautiful and more genuine than it had been before.

But now has come the Nemesis of the artistic preachers. After having preached to us for many years with the voice of unquestioned authority, and after having at length aroused us to a sense of our æsthetic shortcomings, they find us all suddenly repenting, if not in sackcloth and ashes, at least in sage-green and oriental blue. We have all been converted at once; and the artistic preacher's occupation is as much gone as that of the officials to a missionary society would be if all the heathen on earth had unanimously developed within a single week into self-supporting and orthodox churches. As a consequence of this unexpected change, the preachers have had to fall back upon a new system of tactics. They have begun to unsay a great deal of what they used to say, and to insist strongly upon the saving necessity, not of pretty jugs and simple pipkins, but of early Italian painting, genuine old Satsuma, and a profound knowledge of the minor Dutch masters. The contempt which they used to pour forth upon the unawakened Philistine they now pour forth upon the humble persons whom they represent as mere ignorant impostors and outside pretenders to the true æsthetic light. How absurd of Brown, who knows nothing at all about art, to paper his wall with pomegranates and to cover his dining-room panels with stamped decorations! How ridiculous of Jones, who cannot tell a Hobbema from a Ruysdael, to set up a Japanese cabinet and an æsthetic dining-table! How monstrous of Robinson, who is utterly ignorant as to the Florentines of the fourteenth century, to go in for buying black-and-gold overmantles and modern English pottery! If this sort of thing is not promptly put down, the mere common every-day public will really before long get pretty things in its own trumpery houses; and there will be very little special merit of any sort in being a genuine original connoisseur.

The fact is, this feeling depends upon a simple confusion between taste and connoisseurship. It does not necessarily follow because a man likes to see pretty things about him that he must needs become a specialist in old Chinese porcelain or in Limoges enamel. There is nothing wrong in a person who is frankly ignorant of Filippino Lippi trying his best to reform his own study after his own simple lights. Henri Deux ware is priceless and absolutely unpurchasable, but it is none the more beautiful on that account; and if anybody likes some little modern Oléron pottery at five francs the piece just as well, there is no reason on earth why he should not buy it. We used to be told that the merest flask or vase could be made lovely if only it were graceful in shape, honest in material, and delicate in hue: now that we can get such things for a few pence, we are loftily contemned for not buying rather antique Japanese bronzes and unattainable hawthorn china at fancy prices. Our preachers are discontented because we have followed their advice only too literally. But the beauty of an object does not and cannot depend at all upon its rarity or its money value. To the connoisseur and collector of course rarity is everything, beauty nothing. Your true chinamaniac is rather insulted than otherwise if you praise one of his treasures on the score of prettiness. It is well that there should be such a thing as minute connoisseurship in bric-à-brac, just as it is well that there should be persons who devote their lives to dissecting sea-anemones or to studying the Ostiak dialect of the Tungusian language: it all tells in the end for the purposes of general knowledge and general culture. Still, there is nothing at all wrong or contemptible in liking beautiful things for their mere beauty's sake, without knowing anything more about them than the ultimate fact that they happen to please us. We are not all bound to dig deep in the somewhat unsavoury mines of Renaissance literature, or to be profoundly learned in the exact touch of all the followers of Giotto. A society entirely composed of such units would be in the first place impossible; and in the second place, even if possible, unendurable. Nor need we look upon art, in its fullest sense, as something specially restricted to the wealthy classes. At present our artistic censors seem inclined to tell us that if we cannot buy Francias and Zoffanys, we may as well remain in the unregenerate condition: without money and old Persian tiles we cannot attain the true æsthetic faith, "extra quam nulla salus." Every day now we see sneers at people of small means for trying to do the best they can with their money; while the true offenders, the naturally tasteless wealthy people, who buy their taste outright from architects, picture-dealers, and upholsterers, get off scot-free. Really the sneers ought to go just the other way. Of course, it is absurd to pretend to a connoisseurship which you have not got, to talk about great masters whom you have never seen or do not understand, to ape the critical tone of those who really do know a picture when they see it without yourself possessing a single grain of discriminative power; but it is not absurd to buy simple little Japanese vases and pretty Vallauris ware for a few shillings, if you cannot buy the dragons "Whose portraits Celestials drew in the reign of the Emperor Hwang." Of late years a great many people who have neither time nor money to become collectors of bric-à-brac have awakened to the fact that their old surroundings were frequently ugly, and have done their best to reform them with such simple means of embellishment as came within their limited capabilities. That in itself is a great point: and it is far better than if they had all taken incontinently to buying cinque-cento imitations of gnostic gems and studying the artistic history of the fifteenth century in Italy. For those whose tastes and education fit them to be connoisseurs, connoisseurship is a very good thing; but for those who can never attain to any such transcendent height, the simple attempt to follow their own fancy is, after all, a very good substitute indeed.—*St. James's Gazette.*

DEATH OF THE DEAN OF WINDSOR.

The Hon. and Very Rev. Gerald Valerian Wellesley, Dean of Windsor, and Registrar of the Most Noble Order of the Garter, died on Sunday night at the residence of his father-in-law, General Lord Rokeby, Hazlewood, near Watford, after a short and sharp illness. The Dean, with Mrs. Wellesley, left Windsor a few days ago on a visit to General Lord Rokeby, and was there taken seriously ill.

The late Dean was in his 73rd year. He was the third and youngest son of Henry first Lord Cowley, by his first wife, Lady Charlotte Cadogan, second daughter of Charles Sloane, first Earl Cadogan. He was educated at Eton and at Trinity College, Cambridge, where he took his M.A. degree in 1830; the sons of noblemen at that time being not obliged to pass through the previous grade of Bachelor. He was ordained Deacon in the same year, and admitted into Priest's Orders in 1831. In 1836 he was appointed to the Rectory of Strathfieldsaye, Hampshire, a living in the gift of his uncle the Duke of Wellington, which he continued to hold till 1854, when he succeeded Dr. Neville-Grenville as Dean of Windsor, which office he held down to the time of his death. He was also Registrar to the Order of the Garter, Resident Domestic Chaplain of Her Majesty, Crown Trustee of the British Museum, and Lord High Almoner to the Queen, by whom he was much beloved and respected as a private friend. The Deanery is of the annual value of £2,500. The Dean married in 1856 the Hon. Madgalen Montague, third daughter of Lord Rokeby, by whom he has left an only son, Albert Victor Arthur, born in July, 1865, to whom Her Majesty stood sponsor. The very rev. deceased was brother of Earl Cowley and Lady Ebury, and cousin of the Duke of Wellington.

The announcement of the Dean's death was at once telegraphed to the Queen at Balmoral, and the *Court Circular* states that the Queen and Royal Family received the news with deep grief. "The loss to the Queen, to whom the Dean had been a devoted, valuable, and dear friend, as well as a wise counsellor, is irreparable. He had been for thirty-three years domestic chaplain to Her Majesty, and for twenty-eight years Dean of Windsor. His loss will also be deeply felt by the Royal Family and by the whole of the Queen's Household, by whom he was much beloved." The *Times* says Her Majesty is reported to have said that he was the last survivor of her early friends. A portrait of him, painted especially for Her Majesty, hangs in the vestibule leading to the private apartments at Windsor, opposite to the picture of the late Dean Stanley. She presented a copy of this portrait to him. The Dean used to say that among his earliest recollections was being taken to see George III., whose kindness of manner made a permanent impression on his mind.

The Prince of Wales has intimated his intention to be present at the funeral of the late Dean, which will take place at Strathfieldsaye to-day (Saturday) or Monday. The Bishop of Oxford will, it is expected, read the Burial Service, and the obsequies will be attended by the clergy and choir of St. George's Chapel, the Rev. Canon Gee, Vicar of Windsor, and many friends of the deceased gentleman. Sir Henry Ponsonby, Her Majesty's Private Secretary, arrived at Hazlewood on Tuesday, with a message of condolence from the Queen, at Balmoral, to the Hon. Mrs. Wellesley, who is staying there; and the Duke of Connaught telegraphed from Cairo. The remains of the late Dean will not, it is understood, be taken to Windsor Castle, but will be conveyed direct from Lord Rokeby's residence to Strathfieldsaye, the place chosen for the interment.

IRELAND UNDER MR. GLADSTONE.

Two men, named Tyan and Coffey, state that a few evenings ago they were driving from Limerick towards Newport when they met two military officers, one of whom fired a revolver at Ryan, the bullet passing close to his head. He gave information to the police, who arrested the officer, and found one chamber of the revolver unloaded.

The *Dublin Gazette* of Tuesday contains further notices of claims under the Prevention of Crime Act for compensation for outrages committed by persons in the counties of Roscommon, Cork, Mayo, Sligo, Clare, Queen's County, Tipperary, Galway, and Leitrim. Among them are a claim for £2,000 by John Dillon, of Curnacarta, Mayo, for the murder of his father; a claim by Mrs. Henry F. Blake, of Rathville, Galway, on her own behalf and that of her children, for the murder of her husband, and personal injuries to herself by being wounded at the time of the murder; a claim by Julia Connors, of Killariff, Galway, on behalf of herself and children, for the murder of her husband; a claim of £20,000 by Mr. Isidore M'William Bourke, of Rahassane Park, Galwayo, for the murder of his brother, Mr. Walter R. Bourke; and a claim by Mary Dempsey, of Riverdale, Galway, on behalf of herself and family, for the murder of her husband.

A number of additional arrests were made on Tuesday, near Killarney, in connection with the murder of Daniel Leahy by a Moonlight gang a month ago. The prisoners arrested yesterday were a farmer named Cronin and two of his servant-men, named Sheehy and Jeremiah M'Carthy. The men were subsequently brought before Mr. Bodkin, resident magistrate, together with the seven prisoners already in custody, and a formal investigation was held, which resulted in favour of some of the accused, Sheehan, Flynn, and two men named Cullinane being discharged, and the remainder being remanded.

An application has been made to Mr. Justice O'Brien, sitting in Chambers, that W. O'Sullivan, a prisoner in Cork Gaol on a charge of aiding and abetting in treason-felony, might be admitted to bail. The prisoner, who had been arrested by Constable Daniel M'Bride, of Millstreet, was a resident in that town, and went by the name of "Whang the Miller." Daniel Connell, of Millstreet, sawyer, made a deposition that in November or December, 1881, the prisoner gave him a quantity of lead for the purpose of being cast into bullets, to be used in shooting persons. Captain Plunket was one of the persons to be shot; also Sub-Inspector Starkie, and Jeremiah Hegarty, a well-known person in the neighbourhood, who had been for some time Boycotted. The prisoner denied the allegations contained in the information, which he asserted was a charge made in consequence of ill-will on the part of the informer. Mr. Justice O'Brien made an order to admit the prisoner to bail—himself in £50 and two sureties in £25 each.

An important session under the Prevention of Crime Act was held in Killarney on Tuesday. Solomon Scannell, an evicted farmer, was charged with having taken forcible possession of his late holding on the estate of Lord Kenmare. The defendant was found in an outhouse with two sick children. It was stated that Scannell would be allowed to go back as care-taker; but the magistrates wished to mark their sense of the defendant's conduct by sentencing him to one week's imprisonment. Martin Cullothy, Pat Taugney, and Thomas Taugney were prosecuted by Michael Cullothy, farmer, for intimidating, with the

object of deterring him from redeeming a portion of a farm from which a tenant had been evicted. The case was proved, and the accused were sentenced to one month's imprisonment each. Mortimer Fernane, an Emergency bailiff, who was fired at some time ago, and who is now under police protection, charged Daniel Carey and Thomas Connell with having used threatening language towards him at Killarney on the 11th inst. It transpired on the trial that the complainant was not wholly blameless himself, and the bench dismissed the cases. Fernane was subsequently fined 10s. for assaulting several persons in the town on the same day. A farmer named M'Sheenan was summoned by Daniel Hegarty, labourer, for assault and intimidation. Hegarty, who had been in the service of the murdered man Daniel Leahy, was overheard by Sheehan condemning the crime, and it was alleged that the defendant in consequence assaulted Hegarty. The magistrates directed that the case should be brought before the petty sessions in the ordinary way. John Fleming, labourer, John Fleming, parcel carrier, and Edward Sullivan, labourer, were charged under the curfew clause of the Act, and were each sentenced to seven days' imprisonment. Jeremiah Callaghan was sentenced to one month's imprisonment for assaulting a sub-constable of police.

POLITICAL AND PERSONAL.

Mr. Hugh Mason, M.P., was easier yesterday, although his condition has undergone no material change.

The following letter has been received by a gentleman in Manchester from the Duke of Argyll:—"Inverary, Sept. 19, 1882.—Sir,—I have no difficulty in answering the question which you put to me in your letter of the 16th. As regards the foreign policy of Her Majesty's present Government, I see no reason whatever to abate the confidence which was placed in it by those who supported it when it was formed. It was not formed upon the principle of 'peace at any price.' If it had been so formed its composition would have been very different. On the other hand, no Cabinet has ever existed in this country whose members have had a greater dislike of war or a greater love of peace. Every war must be judged on its own merits, and not on any abstract principle apart from the circumstances of the case. But if there be any abstract principle applicable to such questions, I am afraid it is a principle which affirms, not the unlawfulness, but, alas! the too frequent necessity of war. War has often been, and it will often be, by far the least of two evils. The sword has often represented, and will often represent again, the cause of liberty, of civilisation, of order, and of 'lasting peace.' As far as my knowledge goes, I regard the war in Egypt as a case in point.—Your obedient servant, Argyll."

Speaking at a Conservative meeting at Christchurch on Monday night, Lord Bury spoke at some length on the war in Egypt, and said that the present was not a time when he felt that he could dwell on the shortcomings of the Government—although on another occasion he would not be slow to dwell on them—for he thought that everyone should joyfully celebrate the victory which had just been won in Egypt by the British Army. It could be in no grudging spirit that any Englishman would acknowledge the victory and rejoice at the termination of the war. They might reasonably ask themselves what was to be their fate after the Egyptian campaign? He thought that they would soon have to ask the serious question—who was responsible for the war, and what was its object? It was all very well, now that the war was over, to treat the success as a matter of course, and to say that the Egyptians were not foemen worthy of our steel. The enemy, at any rate, were quite strong enough to have taken advantage of any mistake, if such had been made. Arabi was himself not without many of the pretensions of a leader, and he was assisted by foreigners of military, and especially of engineering, experience. The fact that they had been brought to subjection in so short a time, and with such a small loss of life on our side, reflected the very greatest credit on our military leaders and our military organisation. The organisation which had lately been put into the field was mainly formed and brought together by the Conservative Government under Lord Beaconsfield, although he quite admitted that there had been some improvements effected since. He thought they would not be very far from the truth if they said that a very old dodge of the Government had been performed. They had felt that they were losing power at home, and looked about for some foreign question by which they could rally their supporters; and he thought it would be found that the war was precipitated in order to re-establish Mr. Gladstone's reputation, which had been failing in consequence of his Irish policy. (Applause.) He (Lord Bury) did not believe it was intended that the war should be prolonged. Mr. Gladstone had many times declared that he went to war for no selfish objects. His language on this point had been so explicit and so loudly repeated that it gave colour and probability to the words of those who insisted that all we now have to do is to walk out of Egypt and allow collective Europe to settle by means of a Conference what is to be done there. But Mr. Gladstone's words, more than those of any other politician, bore many interpretations. He was very quick at reading the wishes of the people of England, and no one saw more clearly than he did that scuttling out of Egypt as he scuttled out of Afghanistan would rouse the indignation of the country. The Powers of Europe refused to spend a farthing in putting down Arabi. They left us to do the work alone, and there was no reason why we should stand aside and allow others to reap whatever advantage was to be obtained from its efficient performance. We must have no scuttling out, and we must have no more joint control. After all, England was the only Power virtually interested. Europe knew well that if England was in the ascendant the Canal was sure to be kept open and free. It was of vital importance that such should be the case. We did not want to annex Egypt. But it was fair and right that the country most vitally interested, the country which alone of all Europe consented to make sacrifices to restore stability to Egypt, should have preponderant influence in the settlement. It was useless and premature to say now what the settlement in detail should be, but two things were essential—we must have no scuttling out after the fashion of Afghanistan and the Transvaal, and we must have no more pursuit of a phantom Concert of Europe. A real Concert of Europe—that was a substantial acquiescence of the Great Powers in such moderate demands as this country might insist upon—would not be difficult to obtain; for the real interests of France, Russia, Italy, and especially Germany, were not involved. The fact that they had stood aside while we proceeded had proved this. Not the least of the good effects of the war would be that it would teach the Prime Minister that the policy of reversal, which it was his declared mission to effect, was one not compatible with the honour and demands of England. England had always lost more by diplomacy than she had gained by the sword. She was always successful in battle, and was always outwitted at the council-board, and great care should be taken on the present occasion that we did not scuttle out of Egypt as we did out of Afghanistan and South Africa. (Applause.)

Lord Brooke presided on Tuesday at the annual dinner of the Warwickshire Agricultural Society. Lord Denbigh, in proposing "The Army and Navy," remarked that all hearts were filled with joy and thankfulness at the gallant achievements of our forces in Egypt. Both branches of the service had shown that old dash of which Englishmen were so justly proud. Sailors swam on shore to spike a battery, soldiers dashed with bayonets into the enemy's entrenchments and carried a strong position in twenty minutes, while General Drury-Lowe marched into the Egyptian capital and faced 10,000 men in arms with a handful of cavalry. The achievements of the Army and Navy in Egypt would assuredly live in history. Lord Hertford, responding to the toast, said that it was the hearty appreciation of the gallant services of the Army by their fellow-countrymen which rendered compulsory military service unnecessary in England. He was sure that Warwickshire farmers, after the brilliant achievements of both the Army and Navy, would willingly pay the attendant expenses. He hoped a Channel Tunnel would never be constructed. Mr. Arthur Hodgson proposed "The County and Borough Members." Mr. Newdigate spoke of the importance of agriculture as the first element of national prosperity. Mr. Bromley Davenport, who followed, endorsed Lord Hertford's sentiments respecting the Channel Tunnel, and observed that his principal personal service during the last Parliamentary Session took the form of persistent opposition to the project. He felt confident that his constituents would support his view that England's safety should not be jeopardised for the sake of a few hungry speculators. Sir John Eardley Wilmot, referring to agriculture, deplored that the good feeling subsisting between English landlords and tenants did not exist in Ireland. The Hon. Gilbert Leigh also responded. He argued that Lord Waldegrave's recent statistics of American imports showed that foreign competition was gradually decreasing.

In acknowledging the receipt of a copy of a speech delivered by the Right Hon. E. Gibson, Q.C., M.P., at Stoke Edith Park, Herefordshire, last month, which has been reprinted with an introduction on Organisation by Mr. Radcliffe Cooke, Sir Stafford Northcote writes to the latter gentleman as follows:—

"*Pynes, Exeter, September* 15.

"My dear Sir,—I am much obliged to you for sending me the copy of Mr. Gibson's speech, and of your own excellent remarks on the subject of organisation. You do not at all overrate its importance. All the goodness of our cause, and all the patriotism of our friends will not avail unless we can bring our forces to bear at the proper time and in the most effective manner. Organisation is at least as necessary on the side of the defence as on that of the attack. If one attack fails another may be made; while, if the defence is once broken through, so much mischief may be done as to render it difficult for the defenders to recover their position. But, necessary as it is, it is rather dull work; and it is difficult to keep men alive to the importance of a continuous but unexciting task. I hope the lessons of the last election have not been lost on our friends. We may be pretty sure they have not been lost on our opponents. I very much regretted my inability to attend the Stoke Edith meeting. It was a highly successful one, and will, I hope, in due time be followed by the recovery of the Herefordshire seat. You and your friends of the Constitutional Union are doing much good service. I hope we may see you in the House before very long.—Believe me, yours very faithfully, "Stafford H. Northcote.

"C. W. Radcliffe Cooke, Esq."

It is said, with what authority we know not, that the difficulty as to the responsibility for Mr. Gladstone's statue at Bow has been arranged. A suitable inscription would, it has been thought, provide against any of the anticipated risks, and extracts from the speech delivered by Sir J. Pease at Whitby the other day have been deemed appropriate. The portions selected are: "A great leader whose gigantic intellect seemed beyond comprehension—a man whose marvellous eloquence had astonished the civilised world."

Speaking at the Wokingham agricultural dinner in reply to the toast of the county members, Sir R. Loyd-Lindsay said that it was, perhaps, premature to say much about the harvest, but he believed it had been secured under favourable conditions. (Hear.) His own impression was that the wheat harvest would not prove so abundant as some of the writers had predicted; still he thought—and he had been confirmed in that by all the evidences—the harvest would be a satisfactory one. They heard from abroad and from America that there was a very large yield gathered, and there was a concurrent lowness in the prices of bread and corn, at which they could hardly be expected to rejoice. They did not like to see the price of corn so low—for he believed it was now 10s. lower than at this time last year. But they had this consolation, and he was sure they would all feel it, that the people of this country—especially those engaged in manufactures, &c., and their own labourers—in whom they had so great and deep an interest—would have their bread much cheaper. There was another subject on which he might congratulate them, and he did not think the day at all inappropriate for such a congratulation, as that was the anniversary of the battle of Alma. The campaign, over the success of which they were rejoicing that day, though differing from the Crimea inasmuch as it was much less arduous, yet in some respects reflected more credit upon them as a military nation and prepared for military operations, because on the last occasion our army was sent out ready to take the field, and never before had an army been sent out in better condition than that which left our shores in July. Perhaps it would be invidious, when speaking of what had been so well done and had displayed so much forethought on the part of those who had the lead of that expedition, to refer to any shortcomings, yet he thought he might fairly ask why a larger supply of working men was not provided for during the campaign? In modern military arrangements working men were as necessary as fighting men, for he believed there was no worse economy than to make soldiers into artisans and labourers to construct roads, railways, and canals, especially when they were exposed to a hot tropical sun. There was another aspect in which the campaign was to be looked at—namely, in the light of the increased prestige which England would gain. They had been able to bring into the field two armies from different parts of the globe—one from India and the other from home, and these armies had met 3,000 miles from home, with the utmost precision and in perfect order. It was a great thing for Englishmen that they could supply soldiers from both ends of the globe, and this success would add greatly to their power and prestige among other nations. As for the objects of the campaign, they were—first, to give to England a certain and sure road along which she could go to her dominions in India in time both of peace and war. Although, as they had seen, and as he thought it had been amply and clearly pointed out, England did not depend to any extent on the Suez Canal, yet it was a great convenience—though greater, he believed, to nations on the Mediterranean, as England had always the old route open to her. But there was another object, and that was to give to the people of Egypt a sure and honest form of government, under which their industries and pursuits could be carried on. These were objects—they would all agree with him—that were not selfish, and they were all greatly rejoiced the campaign had been ended so well, and that it had been carried out to a successful issue.

Acknowledging the toast of his health at the Glynde harvest home feast on Saturday, the Speaker, after alluding to the good results of the harvest, which he stated was above the average in the districts of the South Downs, said that that which was running in his thoughts was not so much the harvest that they had had the good fortune to gather in during the last month, but the harvest of glory which had been gathered in by our soldiers and sailors within the last few days. That which seemed to him to be highly commendable in all that had been done in the matter of the rebellion in Egypt was the circumstance that the English Government had thoroughly appreciated the gravity of the work which they had in hand, that they sent out an adequate number of troops for the purpose, that the army was well organised and appointed, and was placed under the control of a commander like Sir Garnet Wolseley, who deserved the thanks of his country for the manner in which the war had been carried out.

MR. GIBSON ON PUBLLC AFFAIRS

Mr. Gibson, M.P., formally opened a Conservative Club at Accrington on Saturday afternoon. At a public meeting held subsequently, in moving a resolution condemning the action of Her Majesty's Government in both home and foreign affairs, he said the indulgence in wild and feverish declarations at the hustings by the present Ministry was making it difficult for them to grapple with the Irish, Afghan, South African, and Egyptian difficulties in such a manner as to command the respect of our fellow-subjects, or secure a permanent settlement. The right hon. gentleman, alluding to the last general election, said they were beaten last time, but they meant to win if they knew how next time. A great national poet had said, "Sweet are the uses of adversity," and it had enabled the Conservatives to think how they came to be beaten at the last election. There were various causes, but two stood out conspicuously and plainly—one being the superiority of the Radical organisation, and the other that they were outstumped. (Laughter and cheers.) They told them that the day for reactionary Tories had passed by, that the Tories were respectable according to their lights, that their proper position was opposition, was criticism, and the proper kind of criticism was to praise the Government when they chanced to be right and to be silent when they were wrong. (Cheers.) If the Ministry had blundered in Ireland, they were admonished that it was a great crisis, and that the proper attitude to assume by an Opposition was silence. If their diplomacy broke down, if their Foreign Office was not successful, they were told that patriotism and the honour of the country required that the Opposition should be silent. If there happened to be anything wrong in the transport arrangements of a great war, in which every man, without distinction of party, had a right to feel a great national interest, they were told it was not right to speak of those things, because the proper function of an Opposition was silence. (Laughter.) The Radicals were tyrannical when in power, but their toleration was profound with men who agreed with them. Where was now their "peace, retrenchment, and reform"? (Cheers.) The Ministry abused and reviled many of the methods of Lord Beaconsfield when he was in office; but now, when they were in office, they had adopted and defended many of those methods themselves. But there was a difference. Lord Beaconsfield in his methods was in time. He asked for a vote of credit, and he brought the Indian troops to Malta to avert war, and he averted it—(cheers)—whilst, notwithstanding all their genius, all their attainments and superiority, the present Government had landed us in war, in which many valuable lives had been lost, and in which there must be a vast expenditure of public money. (Hear, hear.) They had an excuse, of course. It was on account of the Tory legacies. (Laughter.) That statement might have done duty for the first year, but it could not be urged for three years. Their diplomacy in 1882 could not be called very successful. The great object and highest purpose of diplomacy was to prevent and obviate the necessity of war; but after their efforts with France, their curious Conference at Constantinople, and having invoked the Concert of Europe, the Government had been compelled to go to war, which we were told was not a war. (Laughter and cheers.) The actual campaign was, he hoped, now over, and the real difficulties would begin now. Our Ministry appeared to have committed themselves to the proposition that we did not interfere in Egypt mainly for British interests, and the Prime Minister, in the last Session, even volunteered the statement that, although our blood and our treasure might be the sole agents by which Egypt would be quieted, we were at the end to call in a Conference to tell us what we were to do with the result of our labours. Did they mean that each Power which stayed at home aloof from the perils, criticising our performances, and without giving us a man or a shilling, had to dictate to us what we should do? If our Ministers assented to this it might be magnanimous, it might be magnificent, but he was afraid there would be some people who would call it Quixotic, and that there were others who would call it foolish. (Cheers.) England ought to have a controlling voice in the settlement of this question. In the evening there was a banquet at the Townhall, at which Mr. Gibson responded to the toast of the Conservative leaders.

LETTERS FROM AN M.P. ON THE "CLOTURE."

(From the *Evening News*.)

Sir,—As the House of Commons will shortly meet for what Mr. Gladstone prefers to call its "autumnal sitting," I venture to occupy some space in your columns for the purpose of discussing the subject which the House will be called upon to debate in the final weeks of the broken Session of 1882. As the matter is one that must, from its nature, be of great moment to all who take an intelligent interest in the Constitution of the country, whether they be in Parliament or no, intimately connected as it is with Constitutional liberty and the free institutions of England, it appears to be a subject peculiarly fitted for discussion in the pages of the Press, and more particularly of that portion of the Press whose province it is to advocate the maintenance of ancient Constitutional principles in opposition to the insidious attacks of Radical despotism. At the commencement of this Session Mr. Gladstone placed upon the notice paper of the House of Commons certain rules of procedure for the regulation of the business of the House, which have for their object an economy of the working power of the Chamber, and the first of these rules has the particular object of curtailing the somewhat inordinate length to which debates have frequently attained of late years. Now, I take it that there is no one who has the privilege of a seat in the Commons, and but very few outside, who would not gladly see such a desirable consummation arrived at, provided it could be attained conformably with efficiency of legislative enactment and free liberty of speech and action. Do these rules, or rather does this first rule as now drafted, contain these essential elements? I propose to discuss in detail, in this and subsequent letters, the reasons that may be put forward for acceding to the principle contained in this proposal, the different forms and degrees that obstruction takes which cause the block in Parliamentary business that calls for a remedy, and the way in which it appears necessary and politic to amend the method suggested for dealing with this state of things.

If these rules are examined, it will be found that, in the first, the despotic principle of giving the majority the power of closing the mouths of the minority is embodied. So enamoured was the right honourable gentleman of his proposals that he refused to listen to any proposition for deferring the passing of the first rule, and thereby to allow practical experience to decide whether the remaining rules would, as many believe they would, have the desired effect, thus keeping the *clôture* in reserve, to be brought forward in future in the event of the rest failing to bring about the desideratum aimed at. The magnitude of the revolution in the procedure of the House of Commons contained in this proposal for introducing the *clôture* is such that the reason calling for an alteration so great must be a very powerful one to justify so foreign a remedy. Let us see what the reasons are that can be put forward. Plainly and broadly they are two. First, obstruction; secondly, the growth of the labours imposed of late years upon the House. With regard to the first, it is a favourite assertion of Liberal politicians who speak and write on this subject that obstruction is the invention of certain Conservative politicians, such as Mr. Lowther, Mr. T. Collins, and Mr. Cavendish Bentinck; these being particularly specified by Mr. Rathbone in an article in the *Nineteenth Century* as the authors of obstruction, "aided," as he adds, "by some distinguished members of their party," and this obstruction, he says, "has become in the hands of Mr. Parnell and Mr. Biggar a scientific art." Obstruction, however, is of much older date than these persons appear to imagine. To give one instance: On the 12th March, 1771, the minority divided the House twenty-three times in resisting the punishment of the printers of the debates, and Burke said of these proceedings, "Posterity will bless the pertinacity of that day." (2 Cavendish, Deb. 377, 396.) Moreover, this method of proceeding has been resorted to in as great a degree by many of the present occupants of the front bench as it ever was by any member or members of the Conservative party. With regard to obstruction being a weapon to which recourse has been had principally by Conservatives and the Irish party, I have now before me a paper which sets forth the occasions during the last few years on which that practice was resorted to by many of those who now occupy high positions in the Liberal Administration. Amongst them I find Mr. Chamberlain, Sir C. Dilke, Mr. Mundella, the Judge Advocate-General, Mr. Fawcett, Mr. Forster, and others. Commencing from the year 1870 down to March, 1880, there were numerous occasions on which it is recorded that these right honourable and honourable gentlemen were intimately allied with Messrs. Parnell, Biggar, and O'Donnell, with others of the Obstructive party, in dilatory motions for the delay of Parliamentary business. On one occasion, when the Elementary Education Bill was under discussion, there were ten motions for adjournment, of which Sir C. Dilke, Mr. Mundella, and Mr. Osborne Morgan were the principal

movers, supported by the Irish irreconcilables. On another (on the Army Bill, in 1879) seven obstructive motions were made, supported by the aforementioned members, aided by others, such as Dr. Playfair, Mr. Trevelyan, and the Home Rulers. Mr. Chamberlain has said that obstruction suits the Conservatives to a T; yet in one of the heated debates of last Session an Irish member, pointing to the Liberal benches, said, "You are the gentlemen who taught us Irish the art of obstruction." Again Sir William Dyke, speaking at Chatham in January, said that it frequently happened when he was Whip to the Government that the Opposition had come to him, and said, "If you do not give way on a certain point, we will prevent you by obstruction from getting your Supply." Therefore, even supposing the Conservative party could fairly be charged with the invention of this inconvenient method of procedure, many of their opponents have shown themselves both ready and willing to make use of that practice which, now they are in power, they so heartily deprecate. Many instances might, however, be adduced to show that obstruction is not an invention of late years. Sir Erskine May, the greatest living authority on Parliamentary practice, refers to it in a paper which he communicated to the *Edinburgh Review* as far back as 1854, several years before the commencement of the political life of Messrs. Lowther, Collins, and Bentinck, in which he says:—"The political difficulties of legislation in a popular assembly are sufficiently great, but when to these are added indefinite facilities for obstructive debate," &c. This appears to clearly point to obstruction not being of such recent origin as some politicians would have us believe. But, further, if obstruction has been sanctioned by prominent members of the Liberal Party, as well as by Conservatives using it, we have also the great leader of the Liberal party himself defending this means of opposition in certain cases. We find him so doing in an article published in 1879 in the August number of the *Nineteenth Century*. He there says: "There can hardly be a greater outrage than to prolong debate for the purpose of discrediting the Government in its transaction of public business, or of disparaging the dignity of Parliament. But to prolong debate even by persistent reiteration on legislative measures is not necessarily an outrage, an offence, or even an indiscretion." And then, going on to excuse obstructive action by a great party, he says: "If a great party may obstruct it is hazardous to award a narrower discretion to a smaller one."

Thus Mr. Gladstone in 1879. If such were his opinions at that time, how can they be reconciled with this proposal of his in 1882—a proposal which he refuses to defer, or even to modify, and which is a weapon that, efficacious as it would be for putting an end to that obstruction which most people wish to see prevented, namely, obstruction inconveniently persisted in, will inevitably be put in force sooner or later against that form of obstructive opposition which he acknowledged, in the article above quoted, to be not only legitimate but sometimes convenient. If that be so, and if the supporters of the principle contained in the first rule only desire, as they assert, to obtain this power of arresting the action of obstructive tactics for the purpose of putting it in force when used "for the object of discrediting a Government in its transaction of public business, or of disparaging the dignity of Parliament," it is obviously necessary to define the limits that divide legitimate and illegitimate obstruction, in order to make it clear when it shall be lawful to put this power of the *clôture* in force. The reason why this should be done is that the House, if it accepts these rules, is regulating its procedure not only for the present, but for the future as well; and however honest the present majority may be in their intention not to use this power except in cases of paramount necessity—however trustworthy they may be—it is quite conceivable that a time may come when we shall have a majority not so careful of Constitutional liberty, which may only be too ready to make use of this rule in a tyrannical manner. Now, Sir, obstruction is a species of action which is difficult of clear definition. It is a question of degree rather than a distinct proceeding, and that being so, it is difficult to assert where legitimate opposition ends and where wilful and illegitimate obstruction begins. There are, besides, many ways in which the time of the House can be and is wasted, and the business of Parliament actually obstructed, apart from that which is purposely intended to delay the work of legislation, which this rule that we are now discussing will not touch. Space, however, will not allow me to enlarge on this part of the subject in to-day's letter, but I must leave it to be dealt with on a future occasion.

Ecclesiastical.

PREFERMENTS AND APPOINTMENTS.

Rev. H. Ashe, to Perpetual Curacy of Staveley-in-Cart mell. Patron, the Bishop of Carlisle.

Rev. F. W. Austin, to Rectory of St. Nicholas, Glamorganshire. Patron, Mr. A. C. B. Pryce.

Rev. C. L. V. Baker, Curate of Ludlow, to Rectory of East Leake. Patron, the Rev. G. B. Atkinson.

Rev. W. Balmain, Curate of Cainscross, Stroud, to Vicarage of Abbot's Leigh, Bristol. Patron, the Bishop of Gloucester and Bristol.

Rev. H. B. Biron, to Vicarage of Lympne with West Hythe, Kent. Patron, the Suffragan Bishop of Dover, as Archdeacon of Canterbury.

Right Rev. H. Cheetham, late Bishop of Sierra Leone, Vicar of Rotherham, to Vicarage of St. Mary's, West Cowes.

Rev. A. P. Clayton, to Vicarage of Kilnhurst. Patron, Earl Fitzwilliam.

Rev. L. H. De Fontaine, to Rectory of Wappenham. Patron, the Bishop of Peterborough.

Rev. C. E. De Havilland, to Perpetual Curacy of St. Matthew, Guernsey. Patron, the Rector of St. Mary de Castro, Guernsey.

Rev. C. H. Ensell, late Vicar of St. Paul's, Truro, to be Chaplain of St. Michael's School, Bognor. Patron, the Provost of SS. Mary and Nicholas Society.

Rev. F. Fitzpatrick, to Vicarage of Yalding. Patron, the Rev. F. Fitzpatrick.

Rev. W. Goss, Curate-in-Charge of St. Peter's, Newbold, Rochdale, to Chaplaincy of Prestwich County Asylum.

Rev. C. H. Hadfield, to Perpetual Curacy of Mardale. Patron, the Vicar of Shap.

Rev. A. H. Harrison, Chaplain of Maidstone Gaol, to Vicarage of Cranbrook, Kent. Patron, the Archbishop of Canterbury.

Rev. J. Hays, Rector of Navenby, to Canonry of Welton Painshall in Lincoln Cathedral. Patron, the Bishop of Lincoln.

Rev. T. T. Hedges, Vicar of Alfriston, to Rectory of Pelham. Patron, the Lord Chancellor.

Rev. J. R. Hill, to be Curate-in-Charge of Wigginton, Banbury.

Rev. W. J. Johnson, Curate of St. Frideswide's, Oxford, to be Principal of the Theological College, St. John's, Newfoundland.

Rev. J. S. Jones, to Vicarage of St. Philip, Clerkenwell. Patron, the Vicar of St. Mark, Clerkenwell.

Rev. F. H. Lockett, Curate of Emmanuel Church, Barlow Moor, to Vicarage of St. Michael's, Lumb-in-Rosendale. Patron, the Bishop of Manchester.

Rev. J. J. Manley, M.A., Chaplain of Lambeth Workhouse, to be Evening Preacher at Curzon Chapel, Mayfair.

Rev. H. J. Martin, Vicar of the Cathedral Church, Newcastle-on-Tyne, to Archdeaconry of Lindisfarne and Vicarage of Eglingham, Alnwick.

Rev. W. W. Nichols, to Chaplaincy of Winchester Hospital.

Rev. T. J. Ponting, to be Curate-in-Charge of St. Matthew's, Exeter. Patron, the Bishop of Exeter.

Rev. W. A. Purey Cust, to Rectory of Belton. Patron, Earl Brownlow.

Rev. F. W. Roberts, Curate of Keighley, to be Minister of Holy Trinity, Landholme, Keighley. Patron, the Rector of Keighley.

Rev. J. T. Rogers, to Vicarage of Madehurst. Patron, Mr. C. J. Fletcher.

Rev. W. S. Simpson, to Rectory of St. Vedast, Foster-lane, with St. Michael-le-Querne, and St. Matthew, Friday-street, with St. Peter-le-Cheap. United by Order in Council.

Rev. F. Slater, to Vicarage of Shaw. Patron, the Rev. Canon Warre, Vicar of Melksham, Wilts.

Rev. H. S. Stevens, Curate of Boston, to Vicarage of Skillington. Patron, Mr. C. Turnor.

Rev. G. Swift, to Vicarage of Misterton. Patrons, the Dean and Chapter of York.

Rev. H. Woods Tindall, Evening Lecturer of Holy Trinity, and Chaplain of the Royal Sea Bathing Infirmary, Margate, to Vicarage of St. Edmund's, Manchester.

Rev. C. G. Townley, to Perpetual Curacy of Troutbeck. Patron, the Bishop of Carlisle.

Rev. E. J. Turckheim, to Vicarage of Hale Magna. Patron, the Lord Chancellor.

Rev. G. S. Walker, Curate of St. John's, Ladywood, Birmingham, to Vicarage of St. Catherine's, Birmingham.

Rev. W. G. Waterman, to Rectory of Bickuor. Patron, the Lord Chancellor.

Rev. T. G. Williams, to Perpetual Curacy of Holy Trinity, Gee Cross, Stockport.

Rev. P. C. Wodehouse, Chaplain at Hampton Court Palace, to Vicarage of Teddington, Middlesex. Patron, the Earl of Bradford.

LICENCE TO CURACY BY THE BISHOP OF SALISBURY:—Rev. John Penrose, M.A., to Potterne, Wilts.

OBITUARY.

Sept. 16, at Ascot Priory, Edward Bouverie Pusey, D.D., Canon of Christ Church, and Regius Professor of Hebrew in the University of Oxford, in the 83rd year of his age.

Sept. 8, at Gt. Snoring, Norfolk, the Rev. George R. Bell, aged 64.

Sept. 14, in the 72nd year of his age, the Rev. George Thomas Clare, M.A., Rector of Bainton, Yorkshire.

Sept 10, the Rev. Edward Perlng Henslowe, Vicar of Huish Episcopi-cum-Langport, Somerset, in his 85th year.

MISCELLANEOUS CHURCH INTELLIGENCE.

It is rumoured that Dr. Pusey's library, like Keble's, is to go under his will to Keble College.

The Archbishop of York, in his own name, and at the request of the Archbishop of Canterbury, whose illness he deplores, in a Pastoral, to the Clergy of both Provinces suggests that to-morrow (Sunday) should be observed as a Day of Thanksgiving for the signal success which has been given to our army in Egypt, and in acknowledgment to Almighty God, who has endowed our generals with skill and forethought, our soldiers with discipline and obedience, and our whole army with valour. His Grace suggests that the following form should be used in the service:—

PROPER PSALMS.—Morning, Psalms xxix., xlvi., and lxxii. Evening, Psalm cvii.

The Thanksgiving for Peace and Deliverance from our Enemies should be used.

In the General Thanksgiving should be introduced, after the words "and to all men," the following:—"We glorify Thee for the late victory granted to our army, whereby, as in a moment, peace has been restored to Egypt, the highway between England and our Indian Empire has been made safe, and the pursuits of peace have already been resumed by the Egyptian people. Teach us to see that Thy hand hath done it, that Thou was in the midst of our camp, to deliver us, and to give up our enemies before us. Bring us all to love and fear Thee, and to put our trust under the shadow of Thy wings."

It is said that the Day of Thanksgiving is to be kept at the suggestion of Mr. Gladstone, the Bishops not having thought of the matter.

The Right Rev. Henry Cheetham, D.D., late Bishop of Sierra Leone, recently returned to England, has accepted the living of St. Mary's, the parish church of West Cowes, vacant by the transfer of the Rev. W. Barker to St. Marylebone.

Under the heading "Good News" a contemporary says:—

As England and Germany appear to be unable to agree upon the appointment of any Anglican Bishop of Jerusalem, it is expected that the see will be abolished.

The parish church of Clerkenwell is being restored, both externally and internally, the necessary funds for this purpose having been raised by voluntary contributions, chiefly given by persons who have either residential or business connections with the parish. The Marquis of Northampton, who owns a great part of the land of Clerkenwell, is a generous donor; and Messrs Nicholson, distillers, St. John-street, are also liberal contributors. The works are rapidly approaching completion; but, in order to suit the convenience of the Lord Mayor, the church will not be opened until the 13th, instead of the 11th of next month, as originally arranged. The rector writes that over £1,000 is still needed to pay the expense incurred by the restoration.

The *Church Times* writes:—

Last Sunday being the Sunday in Ember week, the Bishop of Liverpool preached in the Presbyterian Kirk of Moulin, Pitlochrie, so that while the Episcopalians were praying in their church "to the Giver of all good gifts," Who of His Divine Providence has "appointed divers Orders" in His Church, an Anglican Bishop was, in the same parish, ministering in a congregation, one of the fundamental principles of which is that there is only one order of ministers in Christ's Church. It is not difficult to perceive that no Bishop could be allowed to preach in a Presbyterian congregation except upon implied terms of perfect equality as regards orders with the Presbyterian minister. How this idea is worked out, whether by a mental process of "levelling up" or "levelling down," we do not pretend to decide.

The building of the choir and choir aisles of the new Cathedral at Truro, which is the work at present in the contractor's hands, is progressing rapidly. Of the building itself, the north and south arcades are in a fair way towards completion, the choir arches being all set.

Following the example set by the Public Schools of Eton, Winchester, Marlborough, Uppingham, Felstead, and Christ Church, College, Oxford, each of which maintains wholly, or in part, an additional clergyman in different parishes of the East-end of London, a project has been set on foot to connect Rossall School with missionary work in Manchester. The Head Master, the Rev. H. A. James, has selected the parish of All Saints', Newton Heath, for this purpose, both as being suitable from its extent and character of population, and because the rector is an old Rossallian. At his invitation the rector of Newton Heath, the Rev. St. Vincent Beechy, addressed the boys at Rossall on Friday week on the subject, and gave a description of the parish, the various mission agencies already established, and the further needs to be supplied. The Head Master, after warmly commending the cause, stated that an offertory would be made on the first Sunday in each term and assigned to this object. The boys evinced their approval with great enthusiasm.

A rich and costly painted window, from the studio of Mr. Taylor, of Berners-street, has been erected in the parish church of St. John's, Manchester, the gift of Mrs. Platt Bradshaw, in memory of her husband, and intended as a companion to the window erected not long since, to the founder of Owen's College.

The Annual Synod of the United Diocese of St. Andrew's, Dunkeld, and Dunblane was held on Tuesday in Perth, Bishop Wordsworth presiding. The preliminary matters of business having been gone through, the Bishop delivered his Charge. He quoted from the recent addresses of Dr. Milligan, as Moderator of the General Assembly, and of the Principal of St. Mary's College, St. Andrew's, and said he entertained hope that those who had committed themselves to the expression of sentiments which indicated broader sympathies and a desire for closer and more brotherly relations than those in which they were now living would not suffer themselves to rest in the mere expression of those sentiments, but would endeavour to bring them to some practical and permanent result. It was to the departure of Knox, mainly upon ecclesiastical grounds, and the departure of Carstairs, mainly upon political grounds, they must revert in endeavouring to construct a basis upon which a prospect of reconciliation might be entertained. He was thoroughly determined that, so far as he could prevent it, the scandal and disgrace of the divisions at present existing between so-called Christian Churches in this country should not, with any semblance of justice or of truth, be laid at their door. The best contribution which they could severally make towards the attainment of the desired end was first by earnest and persevering prayer to the Giver of all good to bestow upon them the great blessing which they now lacked; and next, by endeavouring to increase, through all legitimate means, their own personal influence in their respective spheres. On the one hand, with the balance of Scripture evidence, if intelligently weighed, and with the whole tenor of early ecclesiastical history, if truthfully represented, in their favour; and, on the other hand, with the greater part of the landed proprietary, and a very large share of the cultured intelligence of the country on their side, they might well feel confidence in their position. Entertaining and cherishing this legitimate confidence, they would cordially rejoice at the recovered strength and increased energy of their brethren of the Established Church, thanking God for their good works and praying that, until it should please Him to reconcile and reunite them again into one body, the only contention, the only provocation and rivalry seen between them might be which should be foremost in the pursuit of all things true, honourable, just, pure, lovely, and of good report, which should show to the other with greater constancy and alacrity the "more excellent way."

THE IMPRISONMENT OF MR. GREEN.

The following correspondence has been published:—

"*Falconhurst, Edenbridge, Kent, Sept.* 18, 1882.

"My dear Davidson,—Having had the honour of being entrusted by the Archbishop of Canterbury with the charge in the House of Commons of the Imprisonment for Contumacy Bill, I am naturally anxious to know whether one main purpose of that Bill is likely to be attained.

"Whatever may be the merits of Mr. Green's case, into which I am unwilling to enter, it is certain that the continued imprisonment of a clergyman of the Church of England, not charged with any criminal offence, is a scandal and an anachronism, and must be a source of weakness to the Church herself.

"I feel sure that both the Archbishops concur in this view, as, indeed, is shown by their having been at the pains to introduce into Parliament the Bill I have referred to. As you know, I was unable to find an opportunity for its discussion till the very end of the Session, when its progress was cut short by a 'count out.' I do not complain on my own account, but I think the unhappy clergyman who has been 18 months in prison has reason to complain if his case is not even heard by Parliament; and it seems to me that this is a case which calls for the immediate attention of those who are in authority.

"I could not, of course, trouble the Archbishop with a letter in his present condition, but I trust you may be able to inform me upon a matter so important.

"Believe me, yours very truly,

"JOHN G. TALBOT,

"To the Rev. Randall T. Davidson."

"*Addington-park, Croydon, Sept.* 19, 1882.

"My dear Talbot,—In reply to your inquiry about Mr. Green's continued imprisonment, I will tell you exactly how the matter stands, so far as the Archbishop of Canterbury is concerned.

"Your efforts having failed to secure the passage through the House of Commons of the Bill introduced into Parliament by the Archbishops with a view to Mr. Green's release, his Grace waited until the 16th of August, on which day the three years from the issue of the inhibition came to an end. On August 16 the Archbishop wrote to Mr. Gladstone, representing to him and to the Government that the three years had that day expired, and that Mr. Green appeared to be no longer legally the incumbent of Miles Platting. His Grace, therefore, urged upon the Government the duty of at once putting an end to the imprisonment, which, as you are aware, he had himself always disapproved. Mr. Gladstone replied without delay, promising careful consideration of the matter, and we have heard no more. A few days later the Archbishop's illness assumed its present serious character, and he has, of course, been unable to give consideration to this or to any other public question.

"What further step, if any, can now be taken I do not know; but the matter appears to rest with Government.—I remain, ever yours very truly,

"RANDALL T. DAVIDSON.

"To J. G. Talbot, Esq., M.P.

BISHOP STEERE.

Edward Steere, third missionary Bishop "to the tribes dwelling in the neighbourhood of Lake Nyassa and the River Shiré," was suddenly struck down by apoplexy at Zanzibar on the 28th of August.

Although almost all his clergy came from the Universities of Oxford and Cambridge, Bishop Steere himself was a graduate of London University, where he was gold medallist in 1849, being then 21 years of age. His earlier years as a clergyman were passed in Devon and Lincolnshire, and at the time of his deciding to join his neighbour, Bishop Tozer, who was about to go to East Africa, he held the small living of Little Steeping, near Spilsby.

His name will always be connected with his campaign against the desolating ignorance and barbarism of the East African Coast and the districts which supply the bulk of the slave-trade, rather than with the writings of his earlier days, however great their witness to his deep scholarly mind and research.

It was an important juncture when he first landed in Africa. In obedience to orders from home, Livingstone was in the act of withdrawing the Zambesi Expedition, and grave doubts existed in the minds of the new-comers whether those members of the mission who survived Bishop Mackenzie could hold their ground in a land so stricken with war and famine as it was then. A stay in Zambesi for some weeks, and some months' misery on the mist-covered top of Mount Morambala confirmed Bishop Tozer in his belief that for a time it was necessary to withdraw from the Portuguese slave preserves.

Livingstone was able to provide for the safety of many of those who had been liberated from the slave-traders. A few of the lads in this group eventually proved of great service in establishing mission stations of various societies in Africa.

It was now arranged that Zanzibar should for the future be the basis of operations.

Previous to the coming of the mission our motives for interfering with the slave trade were traced to diametrically opposite interests to those which should have prevailed. To quote Dr. Steere's words:—

"The Arabs say of our efforts to suppress the slave-trade that we are in want of hands on our sugar plantations in Natal and Mauritius, and, being strong at sea, we find it the cheapest plan to take their slaves and send them to work for our planters. What is really done is far too much of this sort. To take an African away to a strange country and apprentice him for a term of years to an Englishman, for whom he will be compelled to work much harder than he ever would have worked for an Arab master, is the strangest possible way of giving him his liberty. Yet this is what we do. It is a reproach to our English Government that we give £5 a-head to the men-of-war's-men for every slave seized by them, and then refuse one penny for the benefit of the released people. Children, infirm, sick, whatever they be, no schools for them, no refuge, no hospital, not even a temporary allowance scarcely even for food. No wonder the Arabs disbelieve our talk about philanthropy! If we can give the released slave a new home in his own land, in which his freedom will be assured to him and he will be taught lovingly to use it as a Christian, and so in the very face of his oppressors to be a living witness of our charity and our faith, a Christian freeman instead of a heathen slave, then we need never fear that our motives will be misconstrued or our good intentions preverted."

There was work set to Edward Steere's hand for which his extraordinary talent for acquiring languages fitted him in a marked degree. The reduction of the native languages, especially in a country so relaxing and exhausting as tropical Africa, does not appear to be the formidable task which it really is.

There is too often dangerous pressure put upon those whom our missionary societies launch into Central Africa to represent them. David Livingstone sent a chill through one of the first members of Mackenzie's party. "You will do good work," he said, "if you can preach to the natives in ten years."

It is disastrous to subject a missionary during the first few months to reminder after reminder from committees and secretaries anxious about conversions and the bearing they have upon subscription columns; so that at last he is obliged to say something, and to send back, if he is weak enough, a record of gospelling. How often in after years he shudders to find the notions he sowed broadcast in the minds of the heathen!

Both previous to and after his consecration in 1874 it may be said that Bishop Steere's greatest work lay in the steadfast reduction of the Swahili and Yao languages. Sounds which hitherto had never found a resting-place now fell down in marshalled columns on sheet and page, and before long found their way to type box and printing press, never quitted for a moment by one who combined in himself the spirit of a Caxton and a Wycliffe. The Bishop very carefully translated the greater part of the Bible, the Prayer-Book, hymns, &c., into the Swahili tongue, to say nothing of manuals for the better cross-questioning of slavers on the high seas by our naval officers, and native tales, riddles, and fables, which stir up wild delight in native villages half across Africa. Nor was this all. As we have seen, everything was towards a common end. A great number of Yaos (or Ajawas, as they are called at Lake Nyassa) are found in every slave gang. The tribe is one which furnishes more slaves and assists the Portuguese and Arabs to make more victims than any in Central Africa. Bishop Steere's first journey of any importance was to the Yao Chief Mataka in 1876. He took with him, as guide, a young man released in the earlier days of the mission, and one who projected the carrying of Livingstone's body from Ilala to the coast. What he saw there more and more confirmed him in his opinion that great results might follow the training of released slaves in Zanzibar to useful pursuits, with a view to their returning to their native land.

How gladly Livingstone would have heard him speak the Yao language fluently after the "ten years" had been overcome! The Bishop says at this time—"We must look forward to a house and a school at the head-quarters of the tribe; the people here are in a critical state. They feel they are backward, and as yet have no pattern to mould themselves by except the coast Arab, and a wretched model he is."

Mataka himself wished that the mission should settle down at Losewa on the lake, and offered to give land for the purpose. Bishop Steere

saw that thus his clergy would probably be able from time to time to see something of the Scotch missionaries at work on the western side of the Nyassa. He lived to know that excellent fellowship had sprung up between them. Untiringly did he work at the Yao language in order that his new recruits from the Universities might equip themselves at once on arrival. Station after station sprang into existence; detachment after detachment of young married couples from the farm at M'Bweni, in Zanzibar, were led back into their own land to tell in their own way of their liberation, of the kindness shown them, of the hospitals, the English ladies working in them, of the Bishop and his printing press, and his clergy in the workshops. From his most advanced posts he received imploring appeals from chiefs to send more and more teachers to them. Not only did he organise a chain of settlements between the sea and the lake, but nearer to Zanzibar in the Usambaru country.

But it is at Zanzibar itself that Bishop Steere's loss will be bitterly felt by all classes. The Sultan was his fast friend, although one of the strictest of Mussulmans, and he sent to England to purchase a fine church clock to adorn the Bishop's Cathedral. How truly great must be the character of the man who can live and die the friend of all, be the differences of creed, nationality, and temperament never so great! Mentioning the Cathedral—he is a bold man who is his own architect; yet the Bishop felt himself equal to the task, and the Cathedral as it stands is a proof of his genius and energy. It was a great idea to erect it upon the site of the old slave-market of Zanzibar. On no spot have so many human tears been shed, so many dismal fates allotted, so many barbarities perpetrated; nowhere has humanity and human life been held so cheap or more shockingly degraded. One of Bishop Steere's clergy, Mr. West, purchased the land. There was sentiment enough underlying the idea to insure plenty of support at home; but sentiment alone will will not raise a building. When the Bishop set to work to build, he had but small funds. One who was by his side says:—

"I shall not easily forget first meeting him, a slightly stooping broad-shouldered figure, overhanging eyebrows, with keen eyes, a face a little stern, but with such a kind expression always about the mouth that it does not easily fade from one's recollection. In repose his hands hung down, half closed, like a sailor's. There was more character about Bishop Steere's hands than there is in some people's faces. Broad strong hands had he, ready to grasp or to heave. It was there that one saw the carpenter and architect in his many-sided nature; now hauling on a rope, now handling a trowel, and then what patient perseverance he had! Seven times did he make the native workmen pull down and rebuild the groining of the arch under the organ-gallery of his Cathedral, till the impulsive Africans wept tears of vexation over the apparently hopeless job; but it now stands the only piece of work of that kind in Zanzibar."

Travellers and missionaries of various societies came to him for advice and assistance; all were treated with the same courtesy. Yet his great power of satire was only restrained by his greater power of kindness of heart, and a hasty or ill-considered speech brought down upon the offender a sally of sarcastic wit which would have been most severe had it not been so good-humoured. A man of deep spiritual gifts who lived a quiet unassuming life of hard work and plain fare, fitted by his social and intellectual powers for high position in the Church at home, everyone agreed that he was in his right place at Zanzibar. Reverent, humble, unconquered in adversity, of which he had a full share, the large-hearted friend of the slave, with a quiet but deep undercurrent of ambition to say little and do much for the honour of God and the extension of his Master's kingdom, he lived on while so many fell around him. The Bishop's was matter-of-fact work. He made no fuss about missionary work, and he encouraged none. One of his favourite expressions, especially in his late years, was "cultivate repose." One may well believe that with all the care which lay upon his shoulders this was in one sense an impossible task. In the early part of the present year he fainted during Divine service, and the medical men on the spot augured gravely. It was thought right that he should visit England, and he arrived in March, but certainly not to get anything like rest. Few who heard it will forget his last sermon at St. Andrew's, in Wells-street, nor the address he gave on the 23rd of June to a dense mass of the friends he had made, concluding the weightiest words in a matter-of-fact way, watch in hand, as the train had to be caught which was to take him to the steamer, and so back to Zanzibar. It was a truthful, unvarnished story of an enterprise greatly blessed in its career. A consistent High Churchman, he never forgot himself under any provocation to be narrow-minded, and, like Bishop Gray, of Cape Town, he always had a corner in his heart wherein to cherish the strongest liking for any man whom he saw to be honestly working. No testimony was more warmly offered to his worth and goodness than that which was uttered by members of the Church Missionary Society's committee, who had come to bid him Godspeed on his departure. One cannot do better than quote the words of one who worked side by side with him for many years at Zanzibar—Sir John Kirk, Her Majesty's indefatigable Consul-General:—

"His death is a loss to Africa that few can justly estimate. He had twenty years of experience, and on that he worked. No new man, however otherwise suited he may be, can do what one experienced can do safely, and it is a delicate post. Clever men may be ill-adapted to do the double work of managing their own clergy and the natives as well. In fact, Bishop Steere's place cannot be filled for many years, even if the best man is hit upon at once. It is idle to speculate on the cause of his death; the climate had undoubtedly undermined him. I am sure he would far rather feel death take him at Zanzibar than here. His whole soul was there in his work, and I am glad he reached what to him was home."

A NEW AGE OF FAITH.

It is generally acknowledged that faith, like confession, is good for the soul, though when pushed to credulity it is not a proof of a very healthy state of the intellect; and perhaps we ought to congratulate ourselves on any evidence of its existence in any shape in the present material age. The proofs, in the political department at least, are numerous. But for the present it may be sufficient to confine the examination to the subject of the Egyptian expedition. Every Englishman, except a few amiable or unamiable fanatics, wishes well to that expedition; and some Englishmen, at any rate, wish well to the banners of their country wherever they float. But a very considerable number of Englishmen know in their secret hearts that they are utterly disqualified, by certain recent proceedings of their own, from wishing well to Sir Garnet Wolseley's undertaking. The knowledge acts differently upon different temperaments. To do justice to some Radicals whom one meets, they take the situation with that humour which is still to some extent characteristic of Englishmen. They say to you, with something of a chuckle and something of a blush, "Shouldn't we have made a row if Dizzy had done this?" and they pass on, having in this way disarmed criticism. Less wise but more moral Gladstonians, with perhaps some Gladstonians who have some wisdom and no morality at all, exhaust their lungs and cumber the wrong side of the recording angel's book by swearing themselves black in the face that there is no similarity between the cases. A very small remnant accepts the facts as facts, sticks to its colours, and gently or fiercely reproaches the lost leader. But there is also a party, perhaps the most considerable of all, which seems bent on justifying the claim of the Radicals to the monopoly of stupidity with which they used to reproach their opponents. These amiable folk frankly admit that they cannot make it all out, but declare that Mr. Gladstone must be right. The argument comes to this, as nearly as possible in the very words of the arguers. "When Lord Beaconsfield told us that the Afghan and Zulu wars were unavoidable and just"—which, by the way, as far as the Zulu war was concerned, Lord Beaconsfield never did—"and that war with Russia might be so, we couldn't believe him. When Mr. Gladstone tells us the same of the Egyptian war, we can't help believing him." Differently put by another correspondent, who claims the proud position of a Nonconformist spokesman, the argument runs thus:—"The great majority of the Dissenters have placed such implicit confidence in Mr. Gladstone, that they cannot believe he would enter on a wanton and wicked war." This is, of course, the only attitude possible for an honest Radical to take, unless he follows Sir Wilfrid Lawson, and it hardly requires much comment. We did not believe in Lord Beaconsfield; we do believe in Mr. Gladstone; *causa finita est*. And this is the end of the party which for centuries held the right and duty of private judgment to be the distinguishing possession of a free man. This child-like faith, of course, does not fall to the lot even of every good Radical. But the way in which the whole party is more or less tinged with it may be illustrated from a very different division of the sect. The more knowing organs of Radicalism, perhaps glad of anything which leads away from the awkward general question, have for some time past been angrily scolding all critics of Sir Garnet Wolseley's proceedings in Egypt. Exposure of the shortcomings of a general appointed by Mr. Gladstone, or of the mistakes made by subordinates in an expedition sanctioned by Mr. Gladstone, is, it seems, touching the Ark. It is an underhand attempt to damage the best and greatest of statesmen. Now, it must be evident to any one but these monomaniacs of Gladstonianism that Mr. Gladstone is not in the least concerned in the matter. It is doubtless difficult for men who for years past have been reckless of injury to their country, for the sake of their party, to believe that other people can put party aside altogether when the interests of the country are at stake. But common sense at least might show them that party does not here come in. If any fault has been found with the conduct of the Egyptian expedition, it is that its success has not been attained quite so easily, cheaply, and creditably as it might have been—that is, from our Radical friend's own point of view; that the laurel wreath to be placed on Mr. Gladstone's head will not be quite so fresh and unfrosted as it might have been. But faith is not equal to considerations of this subtlety. Themselves seeing all things in Gladstone, Radicals must needs give others the credit of doing the same. A criticism on strategy or administration in Egypt is a criticism on the sacred head of the Prime Minister; and when that *majestas* is once *læsa*, how should a faithful Radical but cry shame? Believing in Mr. Gladstone, they take every free comment, much more every unfavourable criticism on any proceeding with which he is connected, as blasphemy. Sir Stafford Northcote is not renowned as a wit, but hardly a wittier thing has been said in English politics for some years past than his summing up of all Radical arguments on all subjects whatever as being equivalent to the ejaculation, "Great is Diana of the Ephesians!" The organisation of the Gladstonian Church, with its ecclesia in the caucus and its catholic epistles in the hektographic despatches of Mr. Schnadhorst, is a curious subject. The knowledge of the devotees as to mundane affairs, as exhibited by Mr. Leatham's agreeable notion that "the universal belief of Europe is accorded" to his idol, would be a good text. The real power of the creed, even over heretics, has also been delightfully exemplified by Sir Wilfrid Lawson. Sir Wilfrid Lawson, though he has for the moment ceased to be what his friends would call a Church member, thinks fondly of the pleasant times when he yet walked with Mr. Gladstone, and retains much of his faith. The chief mark and sign of that faith in all its holders appears to be a singular inaccuracy in the citation of facts. In rueful reminiscence of happier days, Sir Wilfrid told the Aspatrians that Lord Beaconsfield went into Afghanistan like the Scotchman who went into a gentleman's garden, and the gentleman said, "Where are you going?" and Sandy said, "Back again." Unluckily, though it was Lord Beaconsfield who went in, it was Mr. Gladstone who went back again, which rather spoils the story. It shows, however, how deeply the creed fixes itself when it has once got a hold. Again, there is the very interesting question of what is to be the future of this revival of faith. *Nous mourrons tous*; though we should not be surprised if some fervent Gladstonian were to complete the quotation with a bow to the Prime Minister and the *presque tous* of the original. However, the immortality of any given person is not to be rashly postulated. Suppose that Mr. Gladstone were removed, even in the most honourable way, from this lower sphere, what is to become of the believers if they continue in their present simplicity of belief? Who is to be Caliph to Mr. Gladstone, and where is the Koran? Who is the Noldeke who will get *Church and State Gleanings* into a decent harmony? But these are, perhaps, unnecessary searchings of heart. The main point is, as has been said, the resurrection of faith—of faith as implicit, as thoroughly of the *credo-quia-absurdum* kind as any one can desire. "They sin who tell us faith can die," and it is not only a slander on the noble instincts of man, but a proof of remarkably incomplete observation, to contrast the present with the past by calling the past the age of faith. It is true that the object of pious trust appears to have changed rather oddly in the course of time. Our fathers believed in God; we believe in Mr. Gladstone. "*Mais il y a des degrés dans tout*," as the Rouen magistrate neatly replied to Alexandre Dumas when he made a too florid allusion to the city of Corneille.—*Saturday Review.*

THE COURT.

The Queen remains at Balmoral. On Sunday morning Her Majesty and the Royal Household attended Service celebrated in the Castle by the Rev. A. Campbell, of Crathie.

On Saturday the Prince and Princess of Wales, with the Princesses Louise, Victoria, and Maud, and the Princesses Albert Victor and George, accompanied by the King and Queen of the Hellenes, arrived at Perth general station at a quarter before eight o'clock on the way to Abergeldie Castle. A stay of an hour was made at Perth, during which breakfast was served. The train reached Aberdeen at half-past eleven o'clock, being met by an unusually large attendance of spectators, who cheered loudly as the train drew up. The Prince of Wales appeared at the window of the saloon, and repeatedly bowed in acknowledgment of the loyal salutations. After a change of engines the train steamed up the Deeside line, and Ballater was reached at one o'clock. The platform was laid with crimson cloth, and a guard of honour, consisting of a detachment of the 74th Highlanders, under the command of Capt. Stewart, were drawn up in front of the station. The Marquis of Hamilton and Mr. M'Kenzie of Kintail received the royal travellers on the platform. Abergeldie was safely reached at about half-past two o'clock.

On Monday afternoon the Prince of Wales had a deer drive in the Rye Forest of Birkhall, his Royal Highness being accompanied by the King of the Hellenes, Prince Albert Victor and Prince George, Colonel Teesdale, and Mr. M'Kenzie of Kintail. Her Majesty, Princess Beatrice, the Duke and Duchess of Albany, and the Duchess of Connaught arrived at the Castle from Balmoral during the afternoon, and visited the Princess of Wales and the Queen of the Hellenes. After a short stay the Royal party drove back to Balmoral, and the Princess of Wales and the Queen of the Hellenes drove out and joined the shooting party at lunch in the deer forest. The weather was beautifully fine.

On Wednesday afternoon a distinguished party from Abergeldie Castle visited the Earl of Fife at Mar Lodge. Braemar was reached at half-past twelve o'clock, and the party, who occupied three waggonettes, changed horses at the Fife Arms Hotel. In the first carriage was the Prince of Wales, who drove his own team. He was accompanied by the Queen of the Hellenes. In the second carriage were the Princess of Wales, the King of the Hellenes, and Prince Albert Victor and Prince George of Wales. Among the other members of the party were Colonel Teesdale and Miss Knollys. Hearty cheers were raised by a large crowd which had assembled in front of the hotel. After partaking of lunch at Mar Lodge, the Royal party, accompanied by the Earl of Fife and Mr. Forbes of Asloun, drove to the falls of Quoich, were a picnic was held. Braemar was reached on the return journey about seven o'clock. Horses were here changed and the journey resumed to Abergeldie.

Mr. M'Kenzie of Kintail had a grouse drive at Glenmuick, on Thursday. There were present the King of the Hellenes, the Prince of Wales, Prince Albert Victor, Prince George, Colonel Teesdale, C.B., the Marquis of Hamilton, the Earl of Kenmure, Captain Victor Montague, Captain Assheton Curzon, General Lumsden. Captain Walsh, Mr. M'Kenzie, and Mr. Pigot. After four drives the party lunched at the top of Altonrea-hill. A fog interfered with the sport, but 108 brace of grouse were killed.

The Prince and Princess of Wales will remain at Abergeldie till about Oct. 7.

MISCELLANEOUS.

The 25th Congress of the Social Science Association commenced its proceedings at Nottingham on Wednesday, under the presidency of Mr. G. W. Hastings, M.P., who delivered the inaugural address, reviewing the social and economic progress of the country during the last quarter of a century.

The 15th Trades Union Congress was opened on Monday at Manchester, and its sittings have been continued daily. Mr. Broadhurst, M.P., presented the report of the Parliamentary Committee, which dealt with the amendment of the Employers' Liability Act, the Factory and Workshops Acts, accidents in mines and through the explosion of boilers, Land Law Reform, and various other industrial and political topics, which have each in turn been discussed by the delegates.

The importance of having spectacles carefully adapted to the sight cannot be overrated, and it becomes all needing the use of lenses to be cautious not only as to the quality of the lenses they purchase, but of what is of still greater importance, the perpect adaptation of the glasses to the sight. In a treatise on this important subject we have received a pamphlet by Mr. H. Lawrance, F.S.S., 3, Endsleigh-gardens, Euston-square. This pamphlet contains suggestions to those suffering from defective vision, and also testimonials from clergymen and laymen, whose names are a sufficient guarantee for the authenticity of what they state.

The Queen has graciously signified her intention to confer the Victoria Cross on Gunner Harding, of H.M.S. *Alexandra*, for extraordinary gallantry during the bombardment of the Alexandria forts.

Daring burglaries are becoming frequent in London and other parts of the country.

The international four-oared boat-race between the American and English crews was rowed on Friday week over the Thames Championship Course, and resulted in a victory for the English crew.

A labourer was killed and another man dangerously injured, near Maidstone, by a traction engine slipping backwards down an incline and running over them.

During the past season the London Steamboat Company have been very successful in their trips to Clacton-on-Sea. The last excursion of the season will take place on Tuesday next. The *Glen Rosa*, one of the fastest steamers running on the Thames, will make her last trip round the Mouse Light ship, leaving London-bridge (Old Swan Pier) at ten 10 o'clock. In the event of the weather proving fine a large number of persons will, no doubt, avail themselves of such an enjoyable outing on the River Thames. The last trip to Clacton takes place to-morrow (Sunday).

The assumption that Lidford, 58,000a. in area, is the largest parish in England has been refuted by a writer who points out that Kendal, in Westmoreland, amounts to 68,360a.; while Halifax, in Yorkshire, is returned as 75,740a., and Whalley, in Lancashire, mounts up to 108,000a.

In the census of Victoria for 1881 the total number of persons is given as 862,364; of these 12,128 are Chinese and 780 aborigines.

The Lord Mayor of London, accompanied by the Lady Mayoress, the Sheriffs of London and Middlesex, Sir William Ogg and Sir Reginald Hanson, the City Marshall, the Macebearer, and the City Remembrancer, arrived at half-past six on Thursday morning by the Queenborough steamer *Prince Hendrik* at Flushing, where they were received by M. Vrolik, the general manager of the Netherlands State Railways, who in bidding the party welcome on Dutch soil presented to the Lady Mayoress and Miss Ogg bouquets consisting of flowers representing the Dutch national colours. As the party landed from the boat the band of the Civic Guards of Middelburg greeted them by playing "God Save the Queen." A special train was in readiness to convey the guests to the Hague, where they arrived at about half-past ten. At the railway station the Lord Mayor and his companions were received and welcomed in the name of the King by Count Schimmelpenninck, the Court Master of the Ceremonies. The guests were likewise saluted by M. Patyn, the Mayor of the Hague, in the name of the municipal authorities and citizens of the capital. From the railway terminus the party were driven in six open Court carriages to the Hôtel des Indes, which was adorned with the flags of the Dutch and English nations. After luncheon the visitors drove to various places of interest in the city and neighbourhood. At five o'clock in the afternoon the Lord Mayor was received at the Palace with great distinction and ceremony by the King and Queen and the entire Dutch Court. In presenting to the King the address voted by the Corporation of London on the occasion of the King's visit to England at the marriage of the Duke of Albany, the Lord Mayor said his fellow-citizens had profoundly regretted that a sad event had prevented the reception of their Majesties at the Guildhall on their recent visit to the English capital, and he expressed the fervent hope that the King might long live in the enjoyment of health, and of those blessings which Divine Providence alone could bestow. The King, who wore the insignia of the Order of the Garter, said that he was deeply grateful to the City of London for the honour it had shown him. He hoped to visit London again next year. He heartily re-echoed the sentiments of the Lord Mayor, and hoped that the bonds of friendship would long continue to unite the two nations. After this ceremony, the guests were entertained at a dinner at Court, the Lord Mayor wearing the Order of the Lion of Nassau, which the King had conferred upon him.

Lord Longford, writing to the *Times*, says:—"If the Rev. H. S. Fagan, who writes in the *Times* of the 16th inst., is really anxious to promote thrift and industry in Ireland, there is a future before him in a line not very different from frieze—namely, to advocate the cultivation of flax. About fifteen years ago there was a spurt in this direction, the ordinary acreage of 120,000 having grown to 300,000. With the same motives as Peter Gaffney, I revived a small disused corn-mill and water power, about a mile from the town of Longford, fitted up flax-scutching machinery, imported a manager and a few skilled hands from Ulster, and in due time established a market in the town, which is in direct railway communication with Belfast. The manager, a hearty, pleasant man, provided seed and gave advice in cropping at the proper seasons. The growth, which was small before, now extended, and the concern went well for two or three years. I added steam to the water power; all seemed in its favour—soil, water, climate, scutch-mill, the superabundant labour of a town, and poorhouse close by, gratuitous instruction, and a ready market. But the acreage declined and the project has failed. Two causes for this failure are mentioned to me. First, flax is a very troublesome crop, requiring clean, very careful and laborious cultivation, with exact attention to the several processes of pulling, steeping, drying, etc.; and, as with hops, there is some risk of bad years. The population are said to prefer rushes that grow spontaneously every year to this vexatious tillage. Secondly, the 'faith and morals' of the district recoiled from an employment that smelt of the 'Black North,' and local hands were unwilling to take work in the mill. Mr. Russell, M.P., may see toleration, and the Rev. H. S. Fagan may see industry, in the Irish atmosphere. They will scarcely see their visions realised in this history of 'a little Irish flax mill.'"

Stained Glass. — The Royal establishment of Mayer and Co., of Munich, whose London show-rooms are at 149, New Bond-street, submit, free of charge, designs for any windows in contemplation. Their works are executed in accordance with the style of architecture, in very best and richest pot-metal glass, or, if desired, with enamel and perspective drawings like in the windows of the Cathedrals of London, Glasgow, Cologne, and others.

THE WAR IN EGYPT.

"H.R.H. THE

PRINCE OF WALES

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BIRTHS.

Aug. 17, at Simla, India, the wife of Lieutenant P. A. BUCKLAND, Adjutant XVth Sikhs, of a daughter.

Sept. 13, at 4, St. John's-road, Dover, the wife of the Rev. P. WARD, of a daughter.

Sept. 14, at Esea Cottage, Saltash, the wife of Lieutenant JOHN FERRIS, Commanding H.M. brig *Seaark*, of a son.

Sept. 14, at St. Anne's Vicarage, Birkenhead, the wife of the Rev. ANDREW KNOX, M.A., LL.D., of a daughter.

Sept. 14, at Amesbury, the wife of the Rev. A. MEYRICK, of a daughter.

Sept. 15, at Montrose, N.B., the wife of Captain C. W. ARBUTHNOTT, R.A., of a son.

Sept. 16, the wife of the Rev. E. H. BLYTHE, M.A., Vicar of Margate, of a son and daughter.

Sept. 16, at All Saints' Vicarage, Child's-hill, N.W., the wife of the Rev. JOHN HARDEN CLAY, M.A., of a daughter.

Sept. 16, at Ampney, Cirencester, the Hon. Mrs. DANSEY, of a son.

Sept. 19, at 6, Hereford-gardens, the Lady CATHERINE VANE, of a son.

Sept. 19, at Eton College, the wife of the Rev. EDWARD D. STONE, of a son.

Sept. 21, at 5, Grafton street, the Hon. Mrs. HENRY EYRE, of a son.

MARRIAGES.

Sept. 12, at St. Mary Abbot's, Kensington, WILLIAM THOS. DUTTON, B.A., Oxon., eldest son of John Dutton, Winton House, Leamington, to MINNIE ANN, only child of HENRY NOTLEY, of Weymouth.

Sept. 13, at Sullington, Sussex, SAMUEL GARRETT, Fellow of Peterhouse, Cambridge, third son of Newson-Garrett, of Aldeburgh, Suffolk, to CLARA, daughter of the late Lieut.-Colonel N. H. THORNBURY, 4th Bombay Native Infantry.

Sept. 14, at Christ Church, Mayfair, DUNCAN HOME MORRIESON, the Border Regiment, youngest son of the late David Morrieson, senior member of the Board of Revenue, North-West Provinces, to ADA MARY, widow of the late HARRY LANCELOT NICHOLAS, Captain Royal Horse Artillery.

Sept. 14, at the parish church of East Knoyle, Wilts, by the Lord Bishop of Oxford, father of the bridegroom, assisted by the Rev. Lionel Sumner Milford, brother of the bride, the Rev. CHARLES COLERIDGE MACKARNESS, Chaplain to the Bishop of Oxford, to GRACE EMILY MILFORD, eldest daughter of the Rev. Robert Newman Milford, Rector of East Knoyle and Rural Dean.

Sept. 14, at the British Legation, Berne, the Rev. THOMAS STOTHERT, Lumphanan, to GRACE CATHERINE, youngest daughter of the late Rear-Admiral D. CAMPBELL, of Barbreck, Argyleshire.

Sept. 14, at Sedgeberrow, WALTER JOHN NEW, of Melton Mowbray, youngest son of the late Oswald New, Esq., of Evesham, to ANNIE KATRINA, second daughter of the Rev. J. C. JAMES, Rector of Sedgeberrow, near Evesham.

Sept. 14, at Grade Church, Cornwall, ARTHUR MAXWELL, only son of MURRAY JOHNSON, Esq., of Stone Castle, in the county of Kent, to CLARA, second daughter of the Rev. F. C. JACKSON, Rector of Grade and Ruan Minor.

Sept. 14, at St. Stephen's Church, Dublin, HY. CHENEVIX, J.P., of Tullamore, King's County, only son of the late Rev. CHARLES F. BALDWIN, Curate of Hampton, Middlesex, to CHARLOTTE SOPHIA, only surviving daughter of the late Rev. WILLIAM E. ORMSBY, Vicar of St. Peter's, Drogheda.

Sept. 16, in Henry VII.'s Chapel, Westminster Abbey, by the Very Rev. the Dean of Peterborough, D.D., and the Rev. Canon Duckworth, D.D., Major-General Sir JAMES HILLS, K.C.B., V.C., to ELIZABETH, youngest daughter of the late JOHN JOHNES, of Dolan Cothy, Carmarthenshire, Esq.

Sept. 16, at St. John's Church, Newton Nottage, HARRY BATHURST CHRISTIE, Esq., C.E., Public Works Department, Ceylon, youngest son of Major-General H. Paget Christie, R.A., to FANNY MATILDA, second daughter of GEO. BYNG MORRIS, Esq., of Dan-y-Graig, and granddaughter of the late Sir John Morris, Bart., of Sketty Park, Glamorganshire.

Sept. 19, at St. John's Church, Weymouth, Sir THOS. FRASER GROVE, Bart., of Ferne, Wiltshire, to FRANCES HINTON, widow of the Hon. Captain BEST, second son of the late Lord Wynford.

Sept. 19, at St. Peter's, Eaton-square, HENRY LAURENCE WHATELEY, Esq., eldest son of the late John Welchman Whateley, Esq., to INNA, widow of the late HENRY EATON, Esq., and only daughter of Edward Fellowes, Esq., and the Hon. Mrs. Fellowes.

DEATHS.

Sept. 10, at Middleton Cottage, Salwarpe, FRANCES ANNE, widow of the Rev. DAVID MORGAN, Rector of Ham, Wilts, aged 93.

Sept. 13, at the Little Cloisters, Gloucester, MARY ANNE, elder daughter of the late Rev. SUMNER SMITH, Rector of Ham, Wilts, aged 70.

Sept. 13, at his residence, 17, Berkeley-square, Sir JAMES ALDERSON, M.A., M.D., F.R.S., Physician Extraordinary to the Queen, and formerly President of the Royal College of Physicians, aged 87.

Sept. 14, at Croydon, suddenly, JANE DAVIES, wife of the Rev. M. D. MALDEN, and second surviving daughter of the late Henry Gregory, Esq., of Herne-hill, Dulwich.

Sept. 16, at The Mall, Armagh, MARIA OLIVIA MAULEVERER, youngest daughter of the Rev. W. Mauleverer, Prebendary of Tynan, Diocese of Armagh.

Sept. 16, at St. Pancras Rectory, Chichester, KATE EMMA GOODMAN, elder surviving child of the Rev. GEORGE CAVILL, aged 15.

Sept. 18, at her residence, 10, Brunswick-place, Brighton, LOUISA MELVILLE, daughter of the late Sir ORFORD GORDON, Bart., of Embo, Sutherlandshire, deeply regretted.

Sept. 19, at Cleeve House, South Hackney, KATHLEEN EMILY, youngest daughter of the Rev. W. H. and LUCY ANN LANGHORNE.

Sept. 19, after a long illness, at 30, Great Cumberland-place, London, ELIZABETH, Dowager Lady BATEMAN, in her 84th year.

Sept. 21, at Harley-street, London, Sir EDMUND STEPHEN HARRISON, C.B., aged 72 years.

LONDON THEATRES, &c.

COVENT GARDEN PROMENADE CONCERTS, EVERY EVENING.—Orchestra, 100 performers. Band of the Coldstream Guards. Mr. Carrodus, leader; Mr. Howard Reynolds, solo cornet. Conductor Mr. A. GWYLLYM CROWE.

THEATRE ROYAL DRURY LANE.—This Evening, at 8, PLUCK: a Story of £50,000. At 7.15, FOGGED.

ADELPHI. — This Evening, at 7.45, DRINK. At 7.15, FAMILIES SUPPLIED.

LYCEUM THEATRE.—This Evening, at 8, ROMEO AND JULIET.

ROYAL PRINCESS'S THEATRE.—This Evening at 8, THE ROMANY RYE. At 7.50, A PHOTOGRAPHIC FRIGHT.

GAIETY THEATRE, STRAND.—This Evening, at At 7.40, HIS ONLY COAT. At 8.15 LITTLE ROBIN HOOD.

OLYMPIC THEATRE.—This Evening, at 8, FUN ON THE BRISTOL.

GLOBE THEATRE.—This Evening, at 8, CRAZED. At 8.30, THE VICAR OF BRAY.

VAUDEVILLE THEATRE, Strand.—This Evening at 8, MONEY.

ROYAL COMEDY THEATRE.—This Evening at 8, BOCCACCIO.

ALHAMBRA THEATRE.—This Evening, at 7.45, BABIL AND BIJOU.

CRITERION THEATRE.—This Evening, at 8.45, LITTLE MISS MUFFET. Preceded by, at 8, CUPID IN CAMP.

TOOLE'S THEATRE.—This Evening, a new play, entitled DIANE.

IMPERIAL THEATRE.—This Evening, at 8, AS YOU LIKE IT.

SAVOY THEATRE.—This Evening, at 8.30, the new æsthetic opera, PATIENCE. Preceded by, at 8, MOCK TURTLES.

AVENUE THEATRE.—This Evening, at 8.15, MANTEAUX NOIRS. At 7.30, SIMPSON AND DELILAH.

NATIONAL STANDARD THEATRE, Bishopsgate.—This Evening, FAR FROM THE MADDING CROWD.

SURREY THEATRE.—This Evening, at 8.15, BROUGHT TO JUSTICE. Preceded at 7.30, by FLIP, FLAP, FLOP.

CRYSTAL PALACE.—Week ending September 30.

Monday—Annual Regatta of the Crystal Palace employés. Tuesday—Performance, ALADDIN, by the Gaiety Theatre Company, under the direction of Mr. John Hollingshead. Thursday—Great Firework Display by Messrs. C. T. Brock and Co. ROBIN HOOD, by the Gaiety Theatre Company, &c., &c. Saturday Next.—Evening Continental Garden Concert. Performance of FUN ON THE BRISTOL. Surrey United Bicycle Club Races.

DAILY.—Orchestral Band (Conductor, Mr. August Manns). Dr. Lynn's marvellous entertainment, Jennian's Marionettes. Panorama, painted by M. Philippoteaux (admission one shilling). Electric Railway. Skating Rink. Organ (Mr. A. J. Eyre), &c.

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LATEST NEWS.

The latest bulletin of the Archbishop's health is fairly satisfactory.

It was stated in one of the morning papers yesterday, that a private meeting was held at Christ Church on Thursday afternoon, after Dr. Pusey's funeral, to decide upon a scheme for raising a Memorial to his memory.

We are in full possession of the particulars of the preliminary scheme decided upon; but we are not yet at liberty to make a public statement on the subject. We can only say that it is one which embodies an entirely new idea, and will, we are sure, be cordially accepted and supported by Churchmen.

It is understood at Oxford that the long, discursive, ungrammatical, pointless, and rather ill-natured memoir of Dr. Pusey, which appeared in the *Times* of Monday, was from the pen of Mr. T. Mozley.

The preliminary paragraph, recounting simply and touchingly the circumstances of Dr. Pusey's decease, was written by Dr. Acland.

The London *Figaro* of to-day contains a most excellent drawing of Dr. Pusey. It is taken from a well-known photograph of a chalk drawing done at Oxford. But the original drawing was not a bad likeness, and it is exceedingly well reproduced by our clever contemporary.

No photograph of Dr. Pusey was ever published. We rather doubt if one was ever taken even for private circulation.

We hear from Oxford that the Cowley Fathers are not yet in receipt of particulars relating to Father O'Neill's death; but they have received details of his illness, from which it appears that he was taken ill with dysentery. One of the Brothers of the Society was nursing him.

The Archbishop of York has put forth a Form of Thanksgiving for the triumph of our arms in Egypt, which, for reasons of reverence, we forbear to criticise in detail, but which abounds in the extraordinary phraseology in which it seems to be the fate of such compositions to be couched.

Dr. Thomson has not only promulgated this Form for use in his own Province, but has also acted in the matter as the representative of the Archbishop of Canterbury, and recommended it for adoption in the Southern Province. It is usual for the Bishop of London to act as the Commissary of the Archbishop in the Province of Canterbury.

We should be glad to learn by what authority an Archbishop is able *ex proprio motu* to recommend and permit the public use of Devotions which are not to be found in the Prayer-Book.

In any case we cordially agree with the writers of two letters in yesterday's *Record*, who point out how far more suitable is the language of the "Thanksgiving after a Victory" which occurs in the authorised "Forms of Prayer to be used at Sea" than the long bombastic rigmarole, interspersed with political allusions, recommended for use by Dr. Thomson.

From the correspondence, which we reprint elsewhere, between Mr. J. G. Talbot and the Archbishop of Canterbury's chaplain, it is evident, that the full responsibility for detaining Mr. Green in gaol, now belongs avowedly, as it always did really, to the Radical Government.

We once more take the opportunity of asking our friends, the Radical Ritualists, whether they are pleased with their bargain, and of impressing upon them the necessity of co-operating against the present Government; unless, indeed, their Radicalism eats up their Churchmanship, which we almost always find is the case.

We regret to hear that the Bishop of Bedford met with an accident a few weeks ago in Switzerland, and fractured his leg. He is still unable to move out of doors without crutches, though he discards them in church.

Last Sunday this excellent Bishop, in spite of his being a cripple, preached no less than three sermons, including the address which he delivered when inducting the new Rector of St. George's-in-the-East.

We hear that Mr. Knox-Little will be unable, through weakness of health, to address the workingmen's meeting at the Derby Church Congress on Wednesday week.

The Dean of Manchester and a learned Canon of another Cathedral Church will both be unable to keep their engagements at Derby.

The *Standard* is to be congratulated on the magnificent and well-deserved success which has now given it a daily average circulation of over 230,000 copies. As a newspaper it is unrivalled.

The *Daily Telegraph* originated the plan of publishing a certified statement of its average daily circulation. Why does it now abandon the practice, and content itself with indulging in vague and unverified statements that its circulation is the "largest in the world"? Quite plainly, we don't believe it is.

In Bavaria the Education Question excites much discussion, as it does in Belgium and France; but in Bavaria the Catholics and other champions of religious education are not supine. Dr. Adler, a Jewish Rabbi, has just come forward to advocate the advantages of religious instruction.

At the Intermediate Examination just held in Ireland, out of a total of 728 exhibitions and prizes awarded to successful competitors, 400 were won by Roman Catholic scholars and 328 by those from other schools.

The *Freeman's Journal* is very anxious about the fate of Arabi. It does not think murderers ought to be punished. We admit that a stricter rule ought not to prevail in Egypt than in Ireland.

We note the statement of the *Freeman's* correspondent, that Hynes left no statement behind him as to his guilt or innocence of the crime for which he had been convicted. A week previously he had declared himself innocent; but to the inquiry of the governor of the prison whether he had any statement to make at the last he replied, "None." We think this bears out the observations we made last week.

At Mr. Justin M'Carthy's meeting at Longford on Sunday week to promote the Parliamentary candidature of his son, no priest was present.

Bradlaugh's friend and colleague at Northampton, Mr. Labouchere, seems to be enamoured of the scheme for paying the Irish Members. Its success would mean a choice of representatives from the party of godless Socialism, who would be paid by a central and Americanised Committee, and thus rendered free from the control of local influences or of the R.C. clergy.

The *Nation* thinks it "impertinent" of people to want to know how the officers of the Land League spend the money they get.

We have ourselves tried to satisfy the inquirers up to a certain point. But we must say nothing about salaries to officials: it would be "impertinent," of course.

What business is it of anybody's, cries the *Nation*, so long as the subscribers are satisfied?—and, we should like to add, so long as the officials are satisfied.

Then there is a gushing correspondent of the *Nation*, armed with pen and pocket-handkerchief—which are used alternately, who says that he (or she) "can well appreciate Mr. Parnell's motives in deferring the consideration of that patriotic work—the organisation of the active parliamentary party"—*i.e.*, the payment of members. "Appreciate the reasons!" So can we, quite easily.

With the League funds falling low, if the Members are to be paid, how will the other expenses be kept up, as, for instance, the *salaries of officials?* We think we "appreciate the reasons."

We have just been reading of the dissolution of a branch of the new Irish National Labour League at Carrick-on-Suir. A Mr. Fisher thought the state of things "disheartening," as indeed it was.

There seem to have been two reasons urged for the dissolution of the branch. The first was, that "no support had been received from the farmers;" and the second was, that "no support had been received from the labourers."

We like those reasons: they are so simple. We don't know how one could dissolve a society which seems to have had no members. But they can do these things in Ireland.

Mr. Fisher said that "the farmers had always professed to have the interests of the labouring classes at heart. But," added that gentleman, "those professions were found hollow."

Such, dear Mr. Fisher, is the vanity of human things! But have you never heard before of people "who always professed to have the interests, &c., &c., at heart," and that then "those professions were found hollow"? Not heard of them? Not of grand old men, and people of that sort?

But those apathetic farmers and unexcitable labourers have had a terrible lecture from *United Ireland*, which declares that "a movement like this will never triumph at all if it is given up because the farmers are obdurate." The difficulty is that the labourers seem obdurate too, at least at Carrick-on-Suir.

The *Nation* and the other Fenian papers make no mention of the gallantry of the Royal Irish Regiment at Tel-el-Kebir. The *Nation* is a patriotic paper—save the mark!

United Ireland says that Arabi and his supporters are "mild-eyed melancholy lotus-eaters."

We hope the proprietors of the bookstalls will have their eyes open to the true character of a new book, called *Progress and Poverty*, and will decline to abet its circulation. Its author is Mr. Henry George, a typical American Socialist writer.

We shall not be surprised to find Mr. George returned as an Irish representative to the next Parliament.

It is said that the Glasgow Conservatives have chosen Mr. J. Neilson Cuthbertson as their Parliamentary candidate, and that he has good prospects of success, as he may reckon on 7,000 or 8,000 Catholic votes.

At the municipal elections at Glasgow in November, the Tories will be prepared for the struggle. The Irish and Scotch Catholics will support the Tory candidates if they are not violent Orangemen.

We hope, against hope, that we are not to lose Wych-street and a part of Clement's Inn. Their places will, we suppose, be supplied by warehouses in streaky brick-work, with plate-glass windows.

Westgate, who accuses himself of having taken part in the Phœnix-park assassination, is at Kingston, Jamaica. It is stated that "he confessed to having returned before entering the car to give Lord Frederick Cavendish a stab in the back, and that he was employed and paid £20 by Mr. ———, M.P., for his share in this deed." He has revealed the names of his alleged accomplices to the police.

Alexandria, Sept. 22, 10.30 a.m.

The difficulty at Damietta will in all probability end without bloodshed.

One thousand of the rebel garrison surrendered at Tantah last night to the 75th Highlanders.

Another body of rebel troops is expected from Damietta at Tantah this morning.

Nevertheless the British programme is to be carried out for the occupation of the place.

General Wood, with the 53rd, the 38th, and half of the 35th, proceeded to Damietta this morning. The 49th were, at the last moment, ordered to remain here as garrison, and the Malta Fencibles have taken their place in the expedition.

Numerous arrests continue to be made here.

10.45 a.m.

All the rebel officers below the rank of colonel who have been brought to Ramleh have been liberated. The remainder, numbering over fifty, were brought to Alexandria under escort last night.

The expedition to Damietta started early this morning, *viâ* Tantah.

The naval expedition consists of a corvette and two gun vessels under the command of Captain Seymour, of Her Majesty's despatch vessel *Iris*.

No resistance is anticipated.

Cairo, Sept. 22, 1.10 p.m.

Ibrahim Fousse Pasha, Prefect of Police, has been dismissed, and Osman Ghaleb Pasha appointed in his place.

Port Said, Sept. 22, 10.15 a.m.

The entrenchments situated beyond the Arab quarter of Port Said have been dismantled, and the English marines have abandoned their cantonments and re-embarked on board their vessels.

The French despatch vessel *Forbin* has been ordered to Alexandria to replace the *Bisson*, which is about to proceed to Toulon for repairs.

Malta, Sept. 22.

The hospital ship *Carthage* has left for Portsmouth, calling at Gibraltar *en route*.

Her Majesty's troopship *Serapis* has proceeded to Alexandria.

The transport *Iberia*, which left for Portsmouth yesterday, has on board the East Kent Regiment and 200 men of the Dorsetshire Regiment. The remainder of the latter regiment were landed here.

The Peninsular and Oriental steamer *Nizam*, from London, leaves to-day for Ismailia, and after landing there the detachments of the Army Hospital Corps will proceed to Calcutta. The drafts for the Guards' Brigade were landed here.

Sydney, Sept. 22.

The Sydney Exhibition was totally destroyed by fire this morning.

The Central News reports that Lord Tenterden died at one o'clock on Friday morning. The deceased Peer was born in 1834. He was Secretary to the High Joint Commission at Washington in 1871, and British Agent at the Geneva Conference on the same subject. He was Assistant Under Secretary of State for Foreign Affairs from 1871 to October, 1873, when he was appointed Permanent Under Secretary for Foreign Affairs. He was married twice—to the daughter of Lieut.-General Sir John Rowland Smyth, and to the widow of Mr. H. Rowcliffe, Q.C.

Dr. William Thompson, of Lisburn, lost his life on Friday morning by an accident on the Great Northern Railway of Ireland. The deceased was one of the most eminent physicians in the North of Ireland, and chief doctor of the County Antrim Infirmary. The deceased was crossing the line in order to catch a train, when he was knocked down by the limited mail from Dublin and killed.

THE PRIMATE.

Dr. Carpenter called at Addington Park about one o'clock yesterday afternoon, and issued the following bulletin:—"The Archbishop's progress is on the whole more satisfactory. He is less feverish, and whilst debility is considerable, the activity of the serious symptoms is greatly diminished." The Queen has been telegraphed to accordingly. Dr. Carpenter does not intend to call again this evening. This is the first time since the occurrence of grave symptoms that his Grace's physician has deemed it sufficient to call once in a day, and the bulletin is the most encouraging that has been issued since the illness began. Miss Tait intends to leave her room to-morrow.

SOCIETY.

A marriage is arranged between Major John Ramsay Slade, C.B., Royal Horse Artillery, and Miss Janet Little Wood, youngest daughter of the late General Robert Blucher Wood, C.B., and Lady Constantine, sister to Henry third Earl of Lonsdale.

Also between Alice, eldest daughter of Mr. C. J. Monk, M.P., and Mr. Charles Dimsdale, eldest son of Baron Dimsdale, late M.P. for Hertford.

Also between Miss Constance Monk, and Mr. Eugene Sanford, 60th Rifles, eldest son of the Rev. E. A. Sanford, rector of Combe Florey, Somersetshire.

On Saturday last, by special licence, in Henry VII.'s Chapel, Westminster Abbey, was celebrated the marriage of Major-General Sir James Hills, K.C.B., V.C., Royal Artillery, second son of James Hills, Esq., of Neechindipore, Bengal, with Elizabeth, youngest daughter and co-heiress of the late J. Johnes, Esq., of Dolan Cothy, Carmarthenshire. The wedding was strictly private, only the nearest relatives of the contracting couple being present. The bridal party met at the Abbey soon after eleven o'clock, the bride being accompanied by her sister, Mrs. Johnes, of Dolan Cothy, who afterwards gave her away. The bride was attended to the altar by six bridesmaids, nieces and cousins of the bride and bridegroom, the two youngest of whom carried her train. She wore a train and bodice of ivory-white brocaded satin over a white satin petticoat, the whole being trimmed with bouquets of orange blossoms; and over a wreath composed of orange blossoms, white heather, and myrtle, with a pearl and silver leek; a tulle veil was fastened by a diamond spray and diamond arrow; her ornaments included an ancient torque and earrings made of Welsh gold, with emblematic lockets. The bridesmaids were dressed alike in pale blue velvet, draped with cream nun's veiling; cavalier hats, lined and trimmed with blue plush and cream ostrich feathers; each wore a handsome silver necklet and locket, the gift of the bridegroom. The Very Rev. J. J. Stewart Perowne, D.D., Dean of Peterborough, officiated, assisted by the Rev. Canon Duckworth, M.A., canon in residence. After the ceremony the wedding party adjourned to Mrs. Lockhart Ross's residence in Lowndes-street for breakfast, soon after which Sir James and his bride left for the Continent on their wedding tour. The bride's travelling dress was of blue velvet, trimmed with cream lace; bonnet and feathers to match.

At the parish church of Selling, on the 12th inst., a marriage took place between Mr. Henry Robert Miles, son of Sir William Miles, Bart., of Leigh Court, Bristol, and Mary, younger daughter of Mr. Frederick Neame, of Luton, Selling. The bride, who was given away by her father, wore ivory satin and brocade, tulle veil, and wreath of orange blossoms and stephanotis. She was attended by two little nephews, attired as pages of the time of Charles I. The bridegroom was attended by his cousin, Mr. Mirehouse, as best man. The church was decorated, and the bride's path as she left the church was strewn with flowers by twelve little girls, dressed with white hats and aprons.

At the Truro Cathedral, on the 12th inst., a marriage was solemnised between the Rev. George Henry Somerset Walpole, succentor of the Cathedral, and vicar-elect of St. Mary's, Auckland, New Zealand, and Mildred Helen, youngest daughter of C. Barham, M.D., Truro. The marriage service was solemnised by the Bishop of Truro, assisted by the Rev. Canon Cornish and the Rev. J. H. Moore, vicar of St. John's, Truro. The Cathedral was beautifully decorated for the occasion, and crowded with spectators. The bride was conducted into the Cathedral by her father, and met at the door by the Bishop, Canons Mason and Cornish, the Revs. J. H. Moore and E. A. Bell, the Cathedral choir, and her attendant bridesmaids, eight in number. The Rev. Prebendary Carter acted as best man. The bride's dress was cream-coloured Surat silk, trimmed with lace; tulle veil and wreath. The bridesmaids wore dresses of cream-coloured nun's cloth, trimmed with cream lace, with dark crimson sashes, and hats to match. The breakfast was served at Dr. Barham's house, and the bride and bridegroom left early in the afternoon for Hereford. The presents were very numerous.

The marriage of Miss Fanny Morris, second daughter of Mr. George Byng Morris, of Dan-y-Graig, Bridgend, to Mr. H. Bathurst Christie, C.E., Public Works Department, Ceylon, and youngest son of Major-General Christie, R.A., took place on the 16th inst., at the parish church, Newton Nottage. At a quarter-past eleven the bride arrived, attended by her father and mother, and was received by her bridesmaids. The bride, who was given away by her father, wore a dress of ivory broché over a satin petticoat, with tulle veil and wreath of orange blossom and myrtle, carrying a most exquisite bouquet of exotics. The bridesmaids were dressed in sky-blue muslin, with white hats and ostrich feathers. After luncheon Mr. and Mrs. Christie drove to the Pyle station for London, *en route* for Paris and Italy.

The Oban Meeting took place on the 13th and 14th inst. On the first day the games and sports took place, and on the second the regatta. In the evenings two grand balls were given in the Argyleshire Gathering Hall, and were numerously and fashionably attended. Among those present during the meeting were the Earl and Countess of Wicklow, Lord Macdonald, Lord and Lady Walter Campbell, Lord and Lady Sinclair, Lord and Lady Lawrence, Lord and Lady George Campbell, Earl and Countess of Rosse, Hon. Mr. and Mrs. Albany Erskine, Hon. Mr. and Mrs. H. Vivian, Sir Thomas and Lady Riddell, Sir James Ramsden, Hon. Mrs. Bingham, The Master of Strathallan, Sir John and Miss Campbell Orde of Kilmorey, Sir Duncan Campbell, Lady Waugh, Mr. and Mrs. A. Clarke, Colonel and Hon. Mrs. Greenhill, Goodyear, of Glenforsa, Maclean of Pennycross, Captain and Mrs. Preston, Col. and Mrs. Macpherson, Capt. Boyle, &c. A great many gentlemen wore full Highland dress at the meeting. Among the toilets at the balls many were white. One comprised tulle skirts, one over the other, the upper one scattered over with white heather, a deep pointed moire bodice, with sprays of white heather for sleeves, and diamond ornaments. Another was of scarves of white tulle, forming double paniers, over a skirt of flounced watered silk, caught up on the left side with clusters of marabout feathers and tea roses; the moiré bodice had a cluster on the right shoulder and a large satin bow on the left; a large white marabout fan with a single large tea rose was carried in the hand. A lemon-coloured lace dress, with a brocade tail coat, was exquisitely trimmed with sprays of bronze-beaded leaves; a real spray of yellow roses and fern was placed high on the left shoulder. A pale pink satin skirt, bordered with a full ruche of tulle, had scarves of silver tulle, sprinkled all over with pale pink rose leaves, looped up with a single very large rose on one side; another fastened the bodice. The diamonds worn were very handsome. In the daytime the costumes were more simple than elaborate, and mostly of dark colours. some pretty ones of red and dark blue were noticeable. Many of the rough heather tweed coats, with spots of colour, were worn as wraps. Several ladies from the yachts in harbour landed in white flannel or dark blue costumes. One white dress had the close-fitting coat braided with row upon row of alternate black, red, and gold braid, and a waistcoat of black velvet, with gold buttons; the sailor hat was trimmed with a striped ribbon of red, black, and gold. A large-patterned tartan was gracefully looped over dark green velvet, and worn with a deep red velvet hat and dark green plume. Several ladies wore the tartans of their families, either as whole costumes or mixed with plain material or velvet.

MONEY MARKET.

Friday.

The sum of £85,000 in gold was sent into the Bank

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